Wisdoms

of ʿĪsā ibn Maryam (as)

Gathered from the Qur'ān and the Traditions of the Ahl al-Bayt (as)

by

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Dedicated To my beloved parents who taught me the love of Ahl al bayt(sa) and to the great scholars who inspired me to work and contribute to the religion.

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Chapter 1

Introduction and Intent of the Book

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

All praise belongs to Allah, the Lord of the worlds. Indeed, He created the heavens and the earth and created them in perfect order. Glory be to Him with the greatest glory.

Peace and blessings be upon the Holy Prophet (saww) and his pure progeny (as), through whose grace I began this project and through whom I was able to reach where I have reached.

Thereafter, the sinful servant of Allah, Sarim Jafri, says:
The intention behind writing this book was simple: to collect the wisdoms and sayings of ʿĪsā ibn Maryam (as). The idea of compiling this work came to me through two different means. One of them was a private dream, while the other was through reflecting upon the wisdoms that we hear narrated from this great Prophet of Allah. These sayings are truly profound and deeply striking. They awaken an awareness within the heart and soften it through the beautiful wisdoms conveyed by this noble Prophet of Allah.

I therefore began compiling, exclusively from our classical books of ḥadīth, the sayings of Nabī Allāh ʿĪsā ibn Maryam (as). By the grace of Allah, I was able to accomplish this to a considerable extent, in shāʾ Allāh.

I have tried my best to provide the most faithful and suitable translation of the texts and have mentioned the source of each ḥadīth included in this book. I have also tried my utmost to include only those wisdoms and sayings that are directly narrated from ʿĪsā (as), rather than statements merely concerning him.

All that is good in this book is from our Lord (swt), and whatever errors, shortcomings, or discrepancies the reader may find are my own. I take responsibility for them and seek forgiveness from the Most Forgiving Lord (swt).
May Allah accept this humble effort, allow it to be a means of drawing closer to Him, and grant us the ability to benefit from the wisdoms of His noble Prophet, ʿĪsā ibn Maryam (as).

Chapter 2

Verses of the Qurʾān Concerning ʿĪsā (as)

إِذْ قَالَتِ ٱلْمَلَـٰٓئِكَةُ يَـٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ
When the angels said, "O Mary, indeed Allah gives you good tidings of a Word from Him, whose name is the Messiah, Jesus, son of Mary, distinguished in this world and the Hereafter, and among those brought near."
Qur'an (3:45)

وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّـٰلِحِينَ
And he will speak to the people in the cradle and in maturity, and he will be among the righteous.
Qur'an (3:46)

وَيُعَلِّمُهُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ
And He will teach him the Book, wisdom, the Torah, and the Gospel.
Qur'an (3:48)

وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ
And a messenger to the Children of Israel, saying, "Indeed, I have come to you with a sign from your Lord: I create for you from clay something resembling the form of a bird, then I breathe into it and it becomes a bird by Allah's permission; and I heal the blind and the leper, and I give life to the dead by Allah's permission; and I inform you of what you eat and what you store in your houses. Indeed, in that is surely a sign for you, if you are believers."
Qur'an (3:49)

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
And confirming what was before me of the Torah, and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.
Qur'an (3:50)

إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ هَـٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.
Qur'an (3:51)

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا
And for their saying, "Indeed, we killed the Messiah, Jesus, son of Mary, the Messenger of Allah." Yet they did not kill him, nor did they crucify him, but it was made to appear so to them. Indeed, those who differ concerning him are in doubt about it. They have no knowledge of it except following conjecture, and certainly they did not kill him.
Qur'an (4:157)

بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا
Rather, Allah raised him to Himself, and Allah is Mighty, Wise.
Qur'an (4:158)

يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَـٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَـٰهٌ وَٰحِدٌ ۖ سُبْحَـٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا

O People of the Book, do not go to excess in your religion, nor say about Allah except the truth. The Messiah, Jesus, son of Mary, was only the Messenger of Allah, His Word which He bestowed upon Mary, and a spirit from Him. So believe in Allah and His messengers, and do not say, "Three." Desist; it is better for you. Allah is only One God. Glory be to Him above having a son. To Him belongs whatever is in the heavens and whatever is on the earth, and sufficient is Allah as a Trustee.
Qur'an (4:171)

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَـٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا
The Messiah would never disdain to be a servant of Allah, nor would the angels brought near. And whoever disdains His worship and is arrogant, He will gather them all to Himself.
Qur'an (4:172)

وَقَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ
And We sent Jesus, son of Mary, following in their footsteps, confirming the Torah that came before him. And We gave him the Gospel, in which was guidance and light, confirming the Torah that came before it, and as guidance and admonition for the God-conscious.
Qur'an (5:46)

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ
They have certainly disbelieved who say, "Indeed, Allah is the Messiah, son of Mary," while the Messiah said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, whoever associates anything with Allah, Allah has forbidden Paradise for him, and his refuge is the Fire; and the wrongdoers will have no helpers.
Qur'an (5:72)

مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْـَٔايَـٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ
The Messiah, son of Mary, was only a messenger; messengers had certainly passed away before him. And his mother was a woman of truth. They both used to eat food. Look how We make the signs clear to them; then look how they are turned away.
Qur'an (5:75)

إِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَـٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَـٰذَآ إِلَّا سِحْرٌ مُّبِينٌ
When Allah will say, "O Jesus, son of Mary, remember My favor upon you and upon your mother: when I supported you with the Holy Spirit, you spoke to the people in the cradle and in maturity; and when I taught you the Book and wisdom, the Torah and the Gospel; and when you created from clay the form of a bird by My permission, then you breathed into it and it became a bird by My permission; and you healed the blind and the leper by My permission; and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you when you came to them with clear proofs, and those who disbelieved among them said, 'This is nothing but clear magic.'"
Qur'an (5:110)

قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَـٰبَ وَجَعَلَنِى نَبِيًّا
He said, "Indeed, I am the servant of Allah. He has given me the Book and made me a prophet."
Qur'an (19:30)

وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَـٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا
And He has made me blessed wherever I may be, and He has enjoined upon me prayer and zakāh as long as I remain alive.
Qur'an (19:31)

وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا
And He has made me dutiful to my mother, and He has not made me a wretched tyrant.
Qur'an (19:32)

وَٱلسَّلَـٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا
And peace is upon me the day I was born, the day I die, and the day I am raised alive.
Qur'an (19:33)

ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۖ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ
That is Jesus, son of Mary, the word of truth concerning whom they dispute.
Qur'an (19:34)

وَأَنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَـٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
And indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.
Qur'an (19:36)

وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَـٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ
And We made the son of Mary and his mother a sign, and We sheltered them on a high ground possessing a place of settlement and flowing water.
Qur'an (23:50)

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ
He was only a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.
Qur'an (43:59)

وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَـٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
And when Jesus came with clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ. So fear Allah and obey me."
Qur'an (43:63)

إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَـٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.
Qur'an (43:64)

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ ۖ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۖ وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَـٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ
Then We sent Our messengers following in their footsteps, and We sent Jesus, son of Mary, and gave him the Gospel. And We placed compassion and mercy in the hearts of those who followed him. As for monasticism, they invented it—we did not prescribe it for them—except seeking the pleasure of Allah; but they did not observe it as it ought to have been observed. So We gave those who believed among them their reward, while many of them were defiantly disobedient.
Qur'an (57:27)

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ

And when Jesus, son of Mary, said, "O Children of Israel, indeed I am the Messenger of Allah to you, confirming what was before me of the Torah, and giving glad tidings of a messenger who will come after me, whose name is Ahmad." But when he came to them with clear proofs, they said, "This is clear magic."
Qur'an (61:6)

Chapter 3

Some Faḍāʾil of ʿĪsā (as)

Birth

قال الباقر عليه السلام: إن مريم بشرت بعيسى، فبينا هي في المحراب إذ تمثل لها الروح الأمين بشرا سويا، قالت إني أعوذ بالرحمن منك إن كنت تقيا، قال إنما أنا رسول ربك لأهب لك غلاما زكيا، فتفل في جيبها فحملت بعيسى فلم يلبث أن ولدت. وقال: لم يكن على وجه الأرض شجرة إلا ينتفع بها ولها ثمرة ولا شوك لها حتى قالت فجرة بني آدم كلمة السوء، فاقشعرت الأرض، وشاكت الشجر، وأتى إبليس تلك الليلة فقيل له: قد ولد الليلة ولد لم يبق على وجه الأرض صنم إلا خر لوجهه، وأتى المشرق والمغرب يطلبه، فوجده في بيت دير قد حفت به الملائكة، فذهب يدنو فصاحت الملائكة: تنح، فقال لهم: من أبوه؟ فقالت: فمثله كمثل آدم، فقال إبليس: لأضلن به أربعة أخماس الناس

Al-Bāqir (as) said: "Maryam was given the glad tidings of ʿĪsā. While she was in the miḥrāb, the Trustworthy Spirit appeared to her in the form of a well-proportioned man. She said, 'I seek refuge in the All-Merciful from you, if you are God-fearing.' He said, 'I am only a messenger of your Lord, that I may grant you a pure son.' He then blew into the opening of her garment, and she conceived ʿĪsā. It was not long before she gave birth.

He said: There was no tree upon the face of the earth except that it was beneficial and bore fruit, and there were no thorns, until the wicked among the children of Adam uttered an evil word. The earth trembled, and the trees became thorny.

That night Iblīs came and was told: 'A child has been born tonight, and no idol remains upon the face of the earth except that it has fallen upon its face.' He went to the east and the west seeking him and found him in a house of worship, surrounded by angels. He attempted to approach him, but the angels cried out: 'Keep away!' He asked them, 'Who is his father?' They replied, 'His likeness is like that of Adam.' Iblīs then said, 'I shall lead four-fifths of the people astray through him.'"[1]

عن أبي عبد الله عليه السلام قال: لم يولد لستة أشهر إلا عيسى بن مريم، والحسين بن علي عليهما السلام

Abū ʿAbd Allāh al-Ṣādiq (as) said: "No one was born after a pregnancy of six months except ʿĪsā ibn Maryam and al-Ḥusayn ibn ʿAlī (as)."[2]

قال الصادق عليه السلام: لما ولد المسيح أخفى الله ولادته وغيب شخصه، لأن مريم لما حملته انتبذت به مكانا قصيا، ثم إن زكريا وخالتها أقبلا يقصان أثرها حتى هجما عليها وقد وضعت ما في بطنها وهي تقول: يا ليتني مت قبل هذا وكنت نسيا منسيا. فأطلق الله تعالى ذكره لسانه بعذرها وإظهار حجتها، فلما ظهر اشتدت البلوى والطلب على بني إسرائيل، وأكب الجبابرة والطواغيت عليهم، حتى كان من أمر المسيح عليه السلام ما قد أخبر الله به

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[1] *Biḥār al-Anwār*, vol. 14, p. 214, ḥadīth 14, transmitted from *Qiṣaṣ al-Anbiyāʾ*

[2] *al-Kāfī*, vol. 1, pp. 464–465.

Al-Ṣādiq (as) said: "When the Messiah was born, Allah concealed his birth and concealed his person. When Maryam conceived him, she withdrew with him to a remote place. Then Zakariyyā and her maternal aunt came following her trail until they came upon her, and she had already given birth to what was in her womb, while saying: 'Would that I had died before this and had become something forgotten and disregarded.'

Allah then caused his tongue to speak, thereby establishing her excuse and manifesting her proof. When he appeared, the trial and pursuit against the Children of Israel intensified, and the tyrants and oppressors descended upon them, until what befell the Messiah (as) occurred, as Allah had informed [us]."[1]

قال أمير المؤمنين عليه السلام: هذه عين مريم التي أنبعت لها، ثم قال: اكشفوا ههنا على سبعة عشر ذراعا، فكشف فإذا بصخرة بيضاء، فقال عليه السلام: على هذه وضعت مريم عيسى عليه السلام من عاتقها وصلت ههنا، ثم قال: أرض براثا هذه بيت مريم عليها السلام.

Amīr al-Muʾminīn ʿAlī (as) said:"This is the spring of Maryam which burst forth for her."

Then he said: "Dig here to a depth of seventeen cubits." They dug and found a white rock. He (as) said: "Upon this Maryam placed ʿĪsā (as) from her shoulder, and she prayed here."

Then he said: "This land of Barāthā is the house of Maryam (as)."[2]

قال الرضا عليه السلام: ليلة خمس وعشرين من ذي القعدة ولد فيها إبراهيم عليه السلام وولد فيها عيسى بن مريم عليه السلام، وفيها دحيت الأرض من تحت الكعبة، فمن صام ذلك اليوم كان كمن صام ستين شهرا.

Al-Riḍā (as) said: "The twenty-fifth night of Dhū al-Qaʿdah is the night on which Ibrāhīm (as) was born and on which ʿĪsā ibn Maryam (as) was born. On it the earth was spread out from beneath the Kaʿbah. Whoever fasts that day is like one who has fasted for sixty months."[3]

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[1] *Biḥār al-Anwār*, vol. 14, p. 213, ḥadīth 10, transmitted from *Kamāl al-Dīn wa-Tamām al-Niʿmah*
[2] *Amālī al-Shaykh al-Ṭūsī*, vol. 1, pp. 124–125
[3] *Man Lā Yaḥḍuruhu al-Faqīh*, vol. 2, p. 54, ḥadīth 238

Zuhd and Taqwā

قال له اليهودي: فإن عيسى عليه السلام يزعمون أنه كان زاهدا؟ قال له علي عليه السلام: كان كذلك.

The Jewish man said to him: "They claim that ʿĪsā (as) was an ascetic?"

ʿAlī (as) said: "He was indeed so."[1]

عن أبي عبد الله عليه السلام قال: رفع عيسى بن مريم بمدرعة صوف من غزل مريم، ومن نسج مريم، ومن خياطة مريم، فلما انتهى إلى السماء نودي: يا عيسى، ألق عنك زينة الدنيا

Abū ʿAbd Allāh al-Ṣādiq (as) said: "'ʿĪsā ibn Maryam (as) was raised wearing a woolen garment made from Maryam's spinning, from Maryam's weaving, and from Maryam's sewing. When he reached heaven, he was called: 'O ʿĪsā, cast away from yourself the adornment of the world.'"[2]

عن الإمام الرضا عليه السلام قال: كان عيسى عليه السلام يبكي ويضحك، وكان يحيى عليه السلام يبكي ولا يضحك، وكان الذي يفعل عيسى عليه السلام أفضل.

Imām al-Riḍā (as) said: "'ʿĪsā (as) would weep and laugh, whereas Yaḥyā (as) would weep and not laugh. What ʿĪsā (as) used to do was better."[3]

قيل للنبي عيسى عليه السلام: لو اتخذت بيتا، قال: يكفينا خلقان من كان قبلنا.

It was said to the Prophet ʿĪsā (as): "Why do you not take a house?"

He said: "The ruins of those who came before us are sufficient for us."[4]

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[1] al-Ṭabrisī, *al-Iḥtijāj*, vol. 1, p. 225
[2] *Tafsīr al-ʿAyyāshī*, vol. 1, p. 175, ḥadīth 53
[3] *Qiṣaṣ al-Anbiyāʾ* of al-Rāwandī, p. 273
[4] *Biḥār al-Anwār*, vol. 14, p. 327, transmitted from *Majmūʿat Warrām*, vol. 1, p. 131

Chapter 4

Wisdoms and Sayings of ʿĪsā (as)

حُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، قَالَ: سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ يَقُولُ: قَالَ عِيسَى ابْنُ مَرْيَمَ صَلَوَاتُ اللهِ عَلَيْهِ لِلْحَوَارِيِّينَ: يَا بَنِي إِسْرَائِيلَ، لَا تَأْسَوْا عَلَى مَا فَاتَكُمْ مِنَ الدُّنْيَا، كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَى مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا أَصَابُوا دُنْيَاهُمْ.

Al-Washshaʾ narrated: "I heard al-Riḍā (as) say: ʿĪsā ibn Maryam (as) said to the ḥawāriyyūn: 'O Children of Israel! Do not grieve over what you have missed of the world, just as the people of the world do not grieve over what they have missed of their religion when they attain their worldly affairs.'"[1]

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، عَنْ عُثْمَانَ بْنِ سَعِيدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ مُهَاجِرٍ الْأَسَدِيِّ، عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ، قَالَ: مَرَّ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِمَا السَّلَامُ عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَطَيْرُهَا وَدَوَابُّهَا، فَقَالَ: أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخْطَةٍ، وَلَوْ مَاتُوا مُتَفَرِّقِينَ لَتَدَافَنُوا. فَقَالَ الْحَوَارِيُّونَ: يَا رُوحَ اللهِ وَكَلِمَتَهُ، ادْعُ اللهَ أَنْ يُحْيِيَهُمْ لَنَا، فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ فَنَجْتَنِبَهَا. فَدَعَا عِيسَى عَلَيْهِ السَّلَامُ رَبَّهُ، فَنُودِيَ مِنَ الْجَوِّ أَنْ نَادِهِمْ. فَقَامَ عِيسَى عَلَيْهِ السَّلَامُ بِاللَّيْلِ عَلَى شَرَفٍ مِنَ الْأَرْضِ، فَقَالَ: يَا أَهْلَ هَذِهِ الْقَرْيَةِ. فَأَجَابَهُ مِنْهُمْ مُجِيبٌ: لَبَّيْكَ يَا رُوحَ اللهِ وَكَلِمَتَهُ. فَقَالَ: وَيْحَكُمْ، مَا كَانَتْ أَعْمَالُكُمْ؟ قَالَ: عِبَادَةُ الطَّاغُوتِ، وَحُبُّ الدُّنْيَا، مَعَ خَوْفٍ قَلِيلٍ، وَأَمَلٍ بَعِيدٍ، وَغَفْلَةٍ فِي لَهْوٍ وَلَعِبٍ. فَقَالَ: كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا؟ قَالَ: كَحُبِّ الصَّبِيِّ لِأُمِّهِ، إِذَا أَقْبَلَتْ عَلَيْنَا فَرِحْنَا وَسُرِرْنَا، وَإِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَحَزِنَّا. قَالَ: كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ؟ قَالَ: الطَّاعَةُ لِأَهْلِ الْمَعَاصِي. قَالَ: كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ؟ قَالَ: بِتْنَا لَيْلَةً فِي عَافِيَةٍ، وَأَصْبَحْنَا فِي الْهَاوِيَةِ. فَقَالَ: وَمَا الْهَاوِيَةُ؟ فَقَالَ: سِجِّينٌ. قَالَ: وَمَا سِجِّينٌ؟ قَالَ: جِبَالٌ مِنْ جَمْرٍ تُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ. قَالَ: فَمَا قُلْتُمْ وَمَا قِيلَ لَكُمْ؟ قَالَ: قُلْنَا: رُدَّنَا إِلَى الدُّنْيَا فَنَزْهَدَ فِيهَا. قِيلَ لَنَا: كَذَبْتُمْ. قَالَ: وَيْحَكَ، كَيْفَ لَمْ يُكَلِّمْنِي غَيْرُكَ مِنْ بَيْنِهِمْ؟ قَالَ: يَا رُوحَ اللهِ، إِنَّهُمْ مُلْجَمُونَ بِلِجَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غِلَاظٍ شِدَادٍ، وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ مِنْهُمْ، فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ، فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ، لَا أَدْرِي أُكَبْكَبُ فِيهَا أَمْ أَنْجُو مِنْهَا. فَالْتَفَتَ عِيسَى عَلَيْهِ السَّلَامُ إِلَى الْحَوَارِيِّينَ، فَقَالَ: يَا أَوْلِيَاءَ اللهِ، أَكْلُ الْخُبْزِ الْيَابِسِ بِالْمِلْحِ الْجَرِيشِ، وَالنَّوْمُ عَلَى الْمَزَابِلِ، خَيْرٌ كَثِيرٌ مَعَ عَافِيَةِ الدُّنْيَا وَالْآخِرَةِ.

Abu ʿAbd Allāh (as) narrated: "'ʿĪsā ibn Maryam (as) passed by a town whose inhabitants, birds, and animals had all died. He said, 'Indeed, they did not die except through wrath, and had they died separately, they would have buried one another.' The ḥawāriyyūn said, 'O Spirit of Allah and His Word, pray to Allah to bring them back to life for us so that they may tell us what their deeds were, and we may avoid them.' ʿĪsā (as) prayed to his Lord, and a call came from the air: 'Call them.' ʿĪsā (as) stood at night upon elevated ground and said, 'O people of this town!' One of them answered, 'Here I am, O Spirit of Allah and His Word.' He said, 'Woe to you! What were your deeds?' He replied, 'Worship of the ṭāghūt, love of the world, with little fear and distant hopes, and heedlessness amid amusement and play.' He said, 'What was your love of the world like?' He replied, 'Like the love of a child for his mother: when it came toward us, we rejoiced and were happy, and when it turned away from us, we wept and grieved.' He said, 'What was your worship of the ṭāghūt like?' He replied, 'Obedience to the people of disobedience.' He said, 'What was the outcome of your affair?' He replied, 'We spent a night in well-being and awoke in the Ḥāwiyah.' He said, 'What is the Ḥāwiyah?' He replied, 'Sijjīn.' He said, 'What is Sijjīn?' He replied, 'Mountains of embers that are kindled over us until the Day of Resurrection.' He said, 'What did you say and what was said to you?' He replied, 'We said: Return us to the world and we shall renounce it.' It was said to us: 'You lie.' He said, 'Woe to you! How is it that none among them spoke to me except you?' He replied, 'O Spirit of Allah, they are bridled with bridles of fire in the hands of stern, mighty angels. I was among them but was not one of them. When the punishment descended, it encompassed me along with them. I am hanging by a hair over the brink of Hell, and I do not know whether I shall be cast into it or escape from it.' Then ʿĪsā (as) turned to the ḥawāriyyūn and said, 'O friends of Allah, eating dry bread with coarse salt and sleeping upon refuse heaps is a great deal better, together with well-being in this world and the Hereafter.'"[2]

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[1] *al-Kāfī*, vol. 2, p. 137
[2] *al-Kāfī*, vol. 2, p. 315

عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: تَعْمَلُونَ لِلدُّنْيَا وَأَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ، وَلَا تَعْمَلُونَ لِلْآخِرَةِ وَأَنْتُمْ لَا تُرْزَقُونَ فِيهَا إِلَّا بِالْعَمَلِ، وَيْلَكُمْ عُلَمَاءَ سَوْءٍ، الْأَجْرَ تَأْخُذُونَ وَالْعَمَلَ تُضَيِّعُونَ، يُوشِكُ رَبُّ الْعَمَلِ أَنْ يُقْبِلَ عَمَلُهُ، وَيُوشِكُ أَنْ تُخْرَجُوا مِنْ ضِيقِ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ، كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَهُوَ مُقْبِلٌ عَلَى دُنْيَاهُ، وَمَا يَضُرُّهُ أَحَبُّ إِلَيْهِ مِمَّا يَنْفَعُهُ.

Ḥafṣ ibn Ghiyāth narrated from Abū ʿAbd Allāh (as) that ʿĪsā ibn Maryam (as) said: "You work for the world while you are provided therein without work, and you do not work for the Hereafter while you are not provided therein except through work. Woe to you, evil scholars! You take the payment while you neglect the work. The Lord of the work is near to having his work accepted, and you are near to being brought out from the narrowness of the world into the darkness of the grave. How can one be among the people of knowledge when his journey is toward his Hereafter while he is turning toward his world, and that which harms him is more beloved to him than that which benefits him?"[1]

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ الْحَسَنِ بْنِ ظَرِيفٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بَهَاؤُهُ.

A group of our companions narrated from Aḥmad ibn Abī ʿAbd Allāh, from al-Ḥasan ibn Ẓarīf, from his father, from one whom he mentioned, from Abū ʿAbd Allāh (as), who said: ʿĪsā ibn Maryam (as) said: "Whoever lies frequently, his beauty and dignity depart."[2]

عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ، قَالَ: قُلْتُ: إِنَّا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَاجْتِهَادٌ وَخُشُوعٌ، وَلَا يَقُولُ بِالْحَقِّ، فَهَلْ يَنْفَعُهُ ذَلِكَ شَيْئًا؟ فَقَالَ: يَا مُحَمَّدُ، إِنَّمَا مَثَلُ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ مَثَلُ أَهْلِ بَيْتٍ كَانُوا فِي بَنِي إِسْرَائِيلَ، كَانَ لَا يَجْتَهِدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَأُجِيبَ، وَإِنَّ رَجُلًا مِنْهُمُ اجْتَهَدَ أَرْبَعِينَ لَيْلَةً، ثُمَّ دَعَا، فَلَمْ يُسْتَجَبْ لَهُ، فَأَتَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ يَشْكُو إِلَيْهِ مَا هُوَ فِيهِ، وَيَسْأَلُهُ الدُّعَاءَ. قَالَ: فَتَطَهَّرَ عِيسَى وَصَلَّى، ثُمَّ دَعَا اللهَ عَزَّ وَجَلَّ، فَأَوْحَى اللهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا عِيسَى، إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتِيَ مِنْهُ، إِنَّهُ دَعَانِي وَفِي قَلْبِهِ شَكٌّ مِنْكَ، فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عُنُقُهُ، وَتَنْتَثِرَ أَنَامِلُهُ، مَا اسْتَجَبْتُ لَهُ. قَالَ: فَالْتَفَتَ إِلَيْهِ عِيسَى عَلَيْهِ السَّلَامُ، فَقَالَ: تَدْعُو رَبَّكَ وَأَنْتَ فِي شَكٍّ مِنْ نَبِيِّهِ؟ فَقَالَ: يَا رُوحَ اللهِ وَكَلِمَتَهُ، قَدْ كَانَ وَاللهِ مَا قُلْتَ، فَادْعُ اللهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي. قَالَ: فَدَعَا لَهُ عِيسَى عَلَيْهِ السَّلَامُ، فَتَابَ اللهُ عَلَيْهِ، وَقَبِلَ مِنْهُ، وَصَارَ فِي حَدِّ أَهْلِ بَيْتِهِ.

Muḥammad ibn Muslim narrated from one of the two Imāms (as): "I said, 'We see a man who has worship, exertion, and humility, but he does not affirm the truth. Does that benefit him in any way?' He said: 'O Muḥammad, the example of the Ahl al-Bayt (as) is like the example of a household that existed among the Children of Israel. None of them would strive for forty nights except that he would supplicate and be answered. A man among them strove for forty nights, then supplicated but was not answered. He went to ʿĪsā ibn Maryam (as), complaining to him about what he was experiencing and asking him to pray for him. ʿĪsā purified himself and prayed, then supplicated to Allah, the Mighty and Majestic. Allah, the Mighty and Majestic, revealed to him: "O ʿĪsā, My servant has come to Me through other than the door through which he should come. He supplicated to Me while there is doubt concerning you in his heart. If he were to supplicate to Me until his neck were severed and his fingers scattered, I would not answer him."' Then ʿĪsā (as) turned to him and said: 'Do you call upon your Lord while you are in doubt concerning His Prophet?' He replied: 'O Spirit of Allah and His Word, by Allah, what you said is true. Pray to Allah for me that He remove it from me.' ʿĪsā (as) prayed for him, and Allah accepted his repentance and accepted him, and he became counted among his Ahl al-Bayt."[3]

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[1] *al-Kāfī*, vol. 2, p. 319
[2] *al-Kāfī*, vol. 2, p. 341
[3] *al-Kāfī*, vol. 2, p. 171–172

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: إِنَّ صَاحِبَ الشَّرِّ يُعْدِي، وَقَرِينُ السُّوءِ يُرْدِي، فَانْظُرْ مَنْ تُقَارِنُ.

A group of our companions narrated from Sahl ibn Ziyād, from ʿAlī ibn Asbāṭ, from one of his companions, from Abū al-Ḥasan (as), who said: ʿĪsā ibn Maryam (as) said: "Indeed, an evil companion infects, and a bad associate causes ruin. So look carefully at whom you associate with."[1]

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عَلَيْهِ السَّلَامُ يَقُولُ: اتَّقُوا اللهَ وَلَا يَحْسُدْ بَعْضُكُمْ بَعْضًا، إِنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السَّيْحُ فِي الْبِلَادِ، فَخَرَجَ فِي بَعْضِ سَيْحِهِ وَمَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٌ، وَكَانَ كَثِيرَ اللُّزُومِ لِعِيسَى عَلَيْهِ السَّلَامُ، فَلَمَّا انْتَهَى عِيسَى إِلَى الْبَحْرِ قَالَ: بِسْمِ اللهِ بِصِحَّةِ يَقِينٍ مِنْهُ، فَمَشَى عَلَى ظَهْرِ الْمَاءِ، فَقَالَ الرَّجُلُ الْقَصِيرُ حِينَ نَظَرَ إِلَى عِيسَى عَلَيْهِ السَّلَامُ جَازَهُ: بِسْمِ اللهِ بِصِحَّةِ يَقِينٍ مِنْهُ، فَمَشَى عَلَى الْمَاءِ وَلَحِقَ بِعِيسَى عَلَيْهِ السَّلَامُ، فَدَخَلَهُ الْعُجْبُ بِنَفْسِهِ، فَقَالَ: هَذَا عِيسَى رُوحُ اللهِ يَمْشِي عَلَى الْمَاءِ وَأَنَا أَمْشِي عَلَى الْمَاءِ، فَمَا فَضْلُهُ عَلَيَّ؟ قَالَ: فَرُمِسَ فِي الْمَاءِ، فَاسْتَغَاثَ بِعِيسَى، فَتَنَاوَلَهُ مِنَ الْمَاءِ فَأَخْرَجَهُ، ثُمَّ قَالَ لَهُ: مَا قُلْتَ يَا قَصِيرُ؟ قَالَ: قُلْتُ: هَذَا رُوحُ اللهِ يَمْشِي عَلَى الْمَاءِ، وَأَنَا أَمْشِي عَلَى الْمَاءِ، فَدَخَلَنِي مِنْ ذَلِكَ عُجْبٌ، فَقَالَ لَهُ عِيسَى: لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللهُ فِيهِ، فَمَقَتَكَ اللهُ عَلَى مَا قُلْتَ، فَتُبْ إِلَى اللهِ عَزَّ وَجَلَّ مِمَّا قُلْتَ. قَالَ: فَتَابَ الرَّجُلُ وَعَادَ إِلَى مَرْتَبَتِهِ الَّتِي وَضَعَهُ اللهُ فِيهَا، فَاتَّقُوا اللهَ وَلَا يَحْسُدَنَّ بَعْضُكُمْ بَعْضًا.

Abū ʿAbd Allāh (as) said: "Fear Allah and do not envy one another. Indeed, ʿĪsā ibn Maryam (as) had among his religious practices travelling through the lands. He set out on one of his journeys accompanied by a short man from his companions who was constantly with ʿĪsā (as). When ʿĪsā reached the sea, he said, 'In the name of Allah, with firm certainty,' and walked upon the surface of the water. When the short man saw ʿĪsā (as) cross it, he said, 'In the name of Allah, with firm certainty,' and walked upon the water and caught up with ʿĪsā (as). Then conceit entered him and he said, 'This is ʿĪsā, the Spirit of Allah, walking upon the water, and I am walking upon the water, so what excellence does he have over me?' He was then submerged in the water and called upon ʿĪsā. ʿĪsā took hold of him from the water and brought him out. Then he said to him, 'What did you say, O short one?' He replied, 'I said: This is the Spirit of Allah walking upon the water, and I am walking upon the water, and conceit entered me because of that.' ʿĪsā said to him, 'You have placed yourself in a position other than that in which Allah has placed you. Allah detested you for what you said, so repent to Allah, the Mighty and Majestic, for what you said.' The man repented and returned to the rank in which Allah had placed him. So fear Allah and do not envy one another."[2]

عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمٍ الْعَامِرِيِّ، عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ عِيسَى ابْنَ مَرْيَمَ جَاءَ إِلَى قَبْرِ يَحْيَى بْنِ زَكَرِيَّا عَلَيْهِمَا السَّلَامُ، وَكَانَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَهُ لَهُ، فَدَعَاهُ فَأَجَابَهُ وَخَرَجَ إِلَيْهِ مِنَ الْقَبْرِ، فَقَالَ لَهُ: مَا تُرِيدُ مِنِّي؟ فَقَالَ لَهُ: أُرِيدُ أَنْ تُؤْنِسَنِي كَمَا كُنْتَ فِي الدُّنْيَا. فَقَالَ لَهُ: يَا عِيسَى، مَا سَكَنَتْ عَنِّي حَرَارَةُ الْمَوْتِ، وَأَنْتَ تُرِيدُ أَنْ تُعِيدَنِي إِلَى الدُّنْيَا وَتَعُودَ عَلَيَّ حَرَارَةُ الْمَوْتِ. فَتَرَكَهُ فَعَادَ إِلَى قَبْرِهِ.

ʿAbd Allāh ibn Sulaym al-ʿĀmirī from Abū ʿAbd Allāh (as) narrated: "Indeed, ʿĪsā ibn Maryam (as) came to the grave of Yaḥyā ibn Zakariyyā (as). He had asked his Lord to bring him back to life for him, so he called him, and he answered him and came out to him from the grave. He said to him, 'What do you want from me?' He replied, 'I want you to keep me company as you used to in the world.' He said to him, 'O ʿĪsā, the heat of death has not subsided from me, while you want to return me to the world and bring the heat of death upon me again.' So he left him, and he returned to his grave."[3]

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[1] *al-Kāfī*, vol. 2, p. 640.
[2] *al-Kāfī*, vol. 2, p. 306.
[3] *al-Kāfī*, vol. 3, p. 260.

مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عَلَيْهِ السَّلَامُ عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى رَبِّهِمْ وَأَحَبِّ ذَلِكَ إِلَى اللهِ عَزَّ وَجَلَّ مَا هُوَ؟ فَقَالَ: مَا أَعْلَمُ شَيْئًا بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ الصَّلَاةِ، أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ: وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا.

Muʿāwiyah ibn Wahb narrated: "I asked Abū ʿAbd Allāh (as), 'What is the best thing through which the servants draw near to their Lord, and which of those things is most beloved to Allah, the Mighty and Majestic?' He said: 'I do not know of anything, after maʿrifah, more excellent than this prayer. Do you not see that the righteous servant, ʿĪsā ibn Maryam (as), said: "And He enjoined upon me prayer and zakāh as long as I live."'"[1]

عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ، عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ، قَالَ: مَرَّ مُوسَى النَّبِيُّ عَلَيْهِ السَّلَامُ بِصِفَاحِ الرَّوْحَاءِ عَلَى جَمَلٍ أَحْمَرَ خِطَامُهُ مِنْ لِيفٍ عَلَيْهِ عَبَاءَتَانِ قَطَوَانِيَّتَانِ وَهُوَ يَقُولُ: لَبَّيْكَ يَا كَرِيمُ لَبَّيْكَ. قَالَ: وَمَرَّ يُونُسُ بْنُ مَتَّى بِصِفَاحِ الرَّوْحَاءِ وَهُوَ يَقُولُ: لَبَّيْكَ كَشَّافَ الْكُرَبِ الْعِظَامِ لَبَّيْكَ. قَالَ: وَمَرَّ عِيسَى ابْنُ مَرْيَمَ بِصِفَاحِ الرَّوْحَاءِ وَهُوَ يَقُولُ: لَبَّيْكَ عَبْدُكَ ابْنُ أَمَتِكَ لَبَّيْكَ. وَمَرَّ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِصِفَاحِ الرَّوْحَاءِ وَهُوَ يَقُولُ: لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ.

ʿAlī narrated from his father, from Ibn Abī ʿUmayr, from Hishām ibn al-Ḥakam, from Abū ʿAbd Allāh (as), who said: "The Prophet Mūsā (as) passed through the hillsides of al-Rawḥāʾ upon a red camel whose halter was made of fiber, wearing two garments of Qatwān, and he was saying: 'Here I am, O Most Generous; here I am.' He said: 'Yūnus ibn Mattā passed through the hillsides of al-Rawḥāʾ saying: "Here I am, O Remover of the great afflictions; here I am."' He said: ''Īsā ibn Maryam (as) passed through the hillsides of al-Rawḥāʾ saying: "Here I am, Your servant, the son of Your female servant; here I am."' And Muḥammad (saww) passed through the hillsides of al-Rawḥāʾ saying: 'Here I am, O Possessor of the Ascents; here I am.'"[2]

محمد بن سنان، مرفوعاً، قال: قال عيسى ابن مريم (عليه السلام): «يَا مَعْشَرَ الْحَوَارِيِّينَ لِي إِلَيْكُمْ حَاجَةٌ اقْضُوهَا لِي». قالوا: «قُضِيَتْ حَاجَتُكَ يَا رُوحَ اللهِ». فقام فغسل أقدامهم، فقالوا: «كُنَّا نَحْنُ أَحَقَّ بِهَذَا يَا رُوحَ اللهِ». فقال: «إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ، إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضُعِي لَكُمْ». ثم قال عيسى (عليه السلام): «بِالتَّوَاضُعِ تُعْمَرُ الْحِكْمَةُ لَا بِالتَّكَبُّرِ، وَكَذَلِكَ فِي السَّهْلِ يَنْبُتُ الزَّرْعُ لَا فِي الْجَبَلِ».

Muḥammad ibn Sinān narrated, with the chain raised, that ʿĪsā ibn Maryam (as) said: "O ḥawāriyyūn, I have a need from you; fulfill it for me." They said, "Your need is fulfilled, O Spirit of Allah." He then stood and washed their feet. They said, "We were more deserving of doing this, O Spirit of Allah." He said, "The scholar is the person most deserving of service. I humbled myself in this manner only so that you may humble yourselves among the people after me, just as I humbled myself before you." Then ʿĪsā (as) said: "Through humility wisdom is cultivated, not through arrogance; and likewise, crops grow in level ground, not upon the mountain."[3]

«عَنْ أَبِي عَبْدِ اللهِ (عليه السلام)، قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ (عليه السلام): «وَيْلٌ لِلْعُلَمَاءِ السُّوءِ، كَيْفَ تَلَظَّى عَلَيْهِمُ النَّارُ».

Abū ʿAbd Allāh (as) narrated that ʿĪsā ibn Maryam (as) said: "Woe to the evil scholars! How the Fire blazes against them!"[4]

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ يَزِيدَ الْكُنَاسِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام): أَكَانَ عِيسَى ابْنُ مَرْيَمَ (عليه السلام) حِينَ تَكَلَّمَ فِي الْمَهْدِ حُجَّةَ اللهِ عَلَى أَهْلِ زَمَانِهِ؟ فَقَالَ: «كَانَ يَوْمَئِذٍ نَبِيًّا حُجَّةَ اللهِ غَيْرَ مُرْسَلٍ، أَمَا تَسْمَعُ لِقَوْلِهِ حِينَ قَالَ: إِنِّي عَبْدُ اللهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۝ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا».

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[1] *al-Kāfī*, vol. 3, p. 264.
[2] *al-Kāfī*, vol. 4, p. 213.
[3] *al-Kāfī*, vol. 1, p. 37
[4] *al-Kāfī*, vol. 1, p. 47

Yazīd al-Kunāsī narrated: "I asked Abū Jaʿfar (as), 'Was ʿĪsā ibn Maryam (as), when he spoke in the cradle, a ḥujjah of Allah over the people of his time?' He said: 'At that time he was a Prophet, a ḥujjah of Allah, not a messenger. Do you not hear his statement when he said: "Indeed, I am the servant of Allah. He has given me the Book and made me a Prophet; and He has made me blessed wherever I may be, and He has enjoined upon me prayer and zakāh as long as I remain alive."'"'[1]

مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ أَبَانِ بْنِ تَغْلِبٍ وَغَيْرِهِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، أَنَّهُ سُئِلَ: هَلْ كَانَ عِيسَى ابْنُ مَرْيَمَ أَحْيَا أَحَدًا بَعْدَ مَوْتِهِ حَتَّى كَانَ لَهُ أَكْلٌ وَرِزْقٌ وَمُدَّةٌ وَوَلَدٌ؟ فَقَالَ: نَعَمْ، إِنَّهُ كَانَ لَهُ صَدِيقٌ مُؤَاخٍ لَهُ فِي اللَّهِ تَبَارَكَ وَتَعَالَى، وَكَانَ عِيسَى عَلَيْهِ السَّلَامُ يَمُرُّ بِهِ وَيَنْزِلُ عَلَيْهِ، وَإِنَّ عِيسَى غَابَ عَنْهُ حِينًا، ثُمَّ مَرَّ بِهِ لِيُسَلِّمَ عَلَيْهِ، فَخَرَجَتْ إِلَيْهِ أُمُّهُ، فَسَأَلَهَا عَنْهُ، فَقَالَتْ: مَاتَ يَا رَسُولَ اللَّهِ. فَقَالَ: أَفَتُحِبِّينَ أَنْ تَرَاهُ؟ قَالَتْ: نَعَمْ. فَقَالَ لَهَا: فَإِذَا كَانَ غَدًا فَآتِيكِ حَتَّى أُحْيِيَهُ لَكِ بِإِذْنِ اللَّهِ تَبَارَكَ وَتَعَالَى. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهَا، فَقَالَ لَهَا: انْطَلِقِي مَعِي إِلَى قَبْرِهِ. فَانْطَلَقَا حَتَّى أَتَيَا قَبْرَهُ، فَوَقَفَ عَلَيْهِ عِيسَى عَلَيْهِ السَّلَامُ، ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ، فَانْفَرَجَ الْقَبْرُ، وَخَرَجَ ابْنُهَا حَيًّا. فَلَمَّا رَأَتْهُ أُمُّهُ وَرَآهَا بَكَيَا، فَرَحِمَهُمَا عِيسَى عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ عِيسَى: أَتُحِبُّ أَنْ تَبْقَى مَعَ أُمِّكَ فِي الدُّنْيَا؟ فَقَالَ: يَا نَبِيَّ اللَّهِ، بِأَكْلٍ وَرِزْقٍ وَمُدَّةٍ، أَمْ بِغَيْرِ أَكْلٍ وَلَا رِزْقٍ وَلَا مُدَّةٍ؟ فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: بِأَكْلٍ وَرِزْقٍ وَمُدَّةٍ، وَتُعَمَّرُ عِشْرِينَ سَنَةً، وَتَتَزَوَّجُ وَيُولَدُ لَكَ. قَالَ: نَعَمْ إِذًا. قَالَ: فَدَفَعَهُ عِيسَى إِلَى أُمِّهِ، فَعَاشَ عِشْرِينَ سَنَةً، وَتَزَوَّجَ وَوُلِدَ لَهُ.

Aban ibn Taglib, who has reported the following: Abū ʿAbd Allāh (as) was asked whether ʿĪsā ibn Maryam (as) had brought anyone back to life after his death so that he would have food, provision, a lifespan, and children. He said: "Yes. He had a friend who was his brother in Allah, the Blessed and Exalted. ʿĪsā (as) would pass by him and stay with him. Then ʿĪsā was absent from him for a time. Afterwards he passed by him to greet him, but his mother came out to him. He asked her about him, and she said, 'He has died, O Messenger of Allah.' He said, 'Would you like to see him?' She said, 'Yes.' He said to her, 'Tomorrow I shall come to you and bring him back to life for you by the permission of Allah, the Blessed and Exalted.'

"When the following day came, he came to her and said, 'Come with me to his grave.' They went until they reached his grave. ʿĪsā (as) stood over it, then supplicated to Allah, the Mighty and Majestic. The grave opened and her son came out alive. When his mother saw him and he saw her, they both wept, and ʿĪsā (as) had mercy upon them.

"Then ʿĪsā (as) said to him: 'Would you like to remain with your mother in this world?' He said, 'O Prophet of Allah, with food, provision and a lifespan, or without food, provision and a lifespan?' ʿĪsā (as) said to him: 'With food, provision and a lifespan. You shall live for twenty years, marry, and have a child.' He said, 'Yes, then.' So ʿĪsā (as) handed him over to his mother. He lived for twenty years, married, and had a child."[2]

عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبَانِ بْنِ تَغْلِبَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: كَانَ الْمَسِيحُ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ التَّارِكَ شِفَاءَ الْمَجْرُوحِ مِنْ جُرْحِهِ شَرِيكٌ لِجَارِحِهِ لَا مَحَالَةَ، وَذَلِكَ أَنَّ الْجَارِحَ أَرَادَ فَسَادَ الْمَجْرُوحِ، وَالتَّارِكَ لِإِشْفَائِهِ لَمْ يَشَأْ صَلَاحَهُ، فَإِذَا لَمْ يَشَأْ صَلَاحَهُ فَقَدْ شَاءَ فَسَادَهُ اضْطِرَارًا، فَكَذَلِكَ لَا تُحَدِّثُوا بِالْحِكْمَةِ غَيْرَ أَهْلِهَا فَتَجْهَلُوا، وَلَا تَمْنَعُوهَا أَهْلَهَا فَتَأْثَمُوا، وَلْيَكُنْ أَحَدُكُمْ بِمَنْزِلَةِ الطَّبِيبِ الْمُدَاوِي، إِنْ رَأَى مَوْضِعًا لِدَوَائِهِ، وَإِلَّا أَمْسَكَ.

Aban Bin Taglub, who has narrated: Abū ʿAbd Allāh (as) narrated from Abān ibn Taghlab that the Messiah, ʿĪsā (as), used to say: "Indeed, the one who leaves a wounded person without treating his wound is inevitably a partner of the one who wounded him. That is because the one who inflicted the wound intended the corruption of the wounded person, while the one who leaves him without treating him does not desire his well-being. When he does not desire his well-being, he has, by necessity, desired his corruption.

"Likewise, do not speak wisdom to those who are not its people, lest you become ignorant, and do not withhold it from its people, lest you become sinful. Let each one of you be like a physician who

[1] *al-Kāfī*, vol. 1, p. 382–383

[2] *al-Kāfī*, vol. 8, Book 1, Chapter 532, p. 337

administers treatment: if he sees a place suitable for his medicine, [he administers it], and otherwise he refrains."[1]

وقال عيسى ابن مريم للحواريين: إياكم والنظر إلى المحذورات، فإنها بذر الشهوات، ونبات الفسق.
Jesus son of Mary (as) said to the disciples: "Beware of looking at prohibited things, for it is the seed of desires and the growth of wickedness."[2]

قال عيسى بن مريم : رأيت حجرا عليه مكتوب اقلبني فقلبته فإذا على باطنه مكتوب من لا يعمل بما يعلم مشؤوم عليه طلب ما لا يعلم ومردود عليه ما علم.
"'Īsā ibn Maryam (as) said: 'I saw a stone upon which was written, "Turn me over." So I turned it over, and behold, on its underside was written: "Whoever does not act upon what he knows, it is an ill omen for him to seek what he does not know, and what he knows is rejected from him."'"[3]

قال عيسى: أشقى الناس من هو معروف بعلمه مجهول بعمله.
"'Īsā (as) said: 'The most wretched of people is the one who is known for his knowledge but unknown for his deeds.'"[4]

قال عيسى ابن مريم: يا روح الله، مع من نجالس؟ قال: من يذكركم الله رؤيته، ويزيد في علمكم منطقه، ويرغبكم في الآخرة عمله.
"It was said to ʿĪsā ibn Maryam (as): 'O Spirit of Allah, with whom should we sit?' He said: 'With one whose sight reminds you of Allah, whose speech increases your knowledge, and whose deeds make you desirous of the Hereafter.'"[5]

قال عيسى ابن مريم: ما أمرض قلب بأشد من القسوة وما اعتلت نفس بأصعب من نقص الجوع وهما زمامان للطرد والخذلان.
"'Īsā ibn Maryam (as) said: 'Nothing afflicts a heart with anything more severe than hardness, and no soul is afflicted by anything more difficult than the lack of hunger. Both are two reins leading to expulsion and abandonment.'"[6]

قال عيسى بن مريم: اخزن لسانك لعمارة قلبك، وليسعك بيتك، وفر من الرياء وفضول معاشك، وابك على خطيئتك، وفر من الناس فرارك من الأسد والأفعى، فإنهم كانوا دواء فصاروا اليوم داء، ثم الق الله متى شئت.
"'Īsā ibn Maryam (as) said: 'Store up your tongue for the cultivation of your heart, let your house suffice you, flee from ostentation and the excesses of your livelihood, weep over your sin, and flee from people as you flee from a lion and a serpent, for they were a remedy, but today they have become an ailment. Then meet Allah whenever you wish.'"[7]

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[1] *al-Kāfī*, vol. 8, Book 1, Chapter 545, p. 345.
[2] *Miṣbāḥ al-Sharīʿah wa-Miftāḥ al-Ḥaqīqah*, attributed to Imām Jaʿfar al-Ṣādiq (as), Chapter 3, "On Lowering the Gaze," p. 9.
[3] *Miṣbāḥ al-Sharīʿah wa-Miftāḥ al-Ḥaqīqah*, Chapter 5, "On Knowledge", p. 13
[4] *Miṣbāḥ al-Sharīʿah wa-Miftāḥ al-Ḥaqīqah*, Chapter 8, "On the Afflictions of the Scholars," p. 17.
[5] *Miṣbāḥ al-Sharīʿah wa-Miftāḥ al-Ḥaqīqah*, Chapter 8, "On the Afflictions of the Scholars," p. 17.
[6] *Miṣbāḥ al-Sharīʿah wa-Miftāḥ al-Ḥaqīqah*, Chapter 34, "On Eating," p. 51.
[7] *Miṣbāḥ al-Sharīʿah wa-Miftāḥ al-Ḥaqīqah*, Chapter 24, "On Retreat," pp. 18–19.

قال عيسى ابن مريم: طوبى لمن ترك شهوة حاضرة لموعود غائب لم يره.

"'Īsā ibn Maryam (as) said: 'Blessed is he who abandons an immediate desire for a promised thing that is unseen and which he has not seen.'"[1]

قال المسيح: خذوا الحق من أهل الباطل، ولا تأخذوا الباطل من أهل الحق، كونوا نقّاد الكلام، فكم من ضلالة زخرفت بآية من كتاب الله، كما زخرف الدرهم من نحاس بالفضة المموهة، النظر إلى ذلك سواء، والبصراء به خبراء

The Messiah said: "Take the truth from the people of falsehood, and do not take falsehood from the people of truth. Be discerning critics of speech, for how many a misguidance has been adorned with a verse from the Book of Allah, just as a dirham of copper is adorned with deceptive silver plating. Looking at that is the same, while those with insight into it are knowledgeable."[2]

قال أبو جعفر: قال المسيح: يا معشر الحواريين، ما يضركم من نتن القطران إذا أصابكم سراجه، خذوا العلم ممن عنده، ولا تنظروا إلى عمله

Abū Jaʿfar said: The Messiah said: "O company of the Ḥawāriyyūn! What harm does the stench of tar do to you when its flame reaches you? Take knowledge from whoever possesses it, and do not look at his deeds."[3]

عن أبي الجارود زياد بن المنذر، عن أبي جعفر محمد بن علي الباقر، قال: لما ولد عيسى بن مريم عليه السلام كان ابن يوم كأنه ابن شهرين، فلما كان ابن سبعة أشهر أخذت والدته بيده، وجاءت به إلى الكتاب، وأقعدته بين يدي المؤدب، فقال له المؤدب: قل بسم الله الرحمن الرحيم. فقال عيسى: بسم الله الرحمن الرحيم. فقال له المؤدب: قل أبجد. فرفع عيسى رأسه فقال: وهل تدري ما أبجد؟ فعلاه بالدرة ليضربه، فقال: يا مؤدب، لا تضربني، إن كنت تدري وإلا فسلني حتى أفسر لك. فقال: فسر لي.
فقال عيسى: الألف آلاء الله، والباء بهجة الله، والجيم جمال الله، والدال دين الله، هوز الهاء هول جهنم، والواو ويل لأهل النار، والزاي زفير جهنم، حطي حطت الخطايا عن المستغفرين، كلمن كلام الله لا مبدل لكلماته، سعفص صاع بصاع والجزاء بالجزاء، قرشت قرشهم فحشرهم. فقال المؤدب: أيتها المرأة، خذي بيد ابنك، فقد علم، ولا حاجة له في المؤدب.

Abu al-Jārūd Ziyād ibn al-Mundhir, from Abū Jaʿfar Muḥammad ibn ʿAlī al-Bāqir (as), who said: When ʿĪsā ibn Maryam (as) was born, he was one day old, appearing as though he were two months old. When he was seven months old, his mother took him by the hand and brought him to the school, and seated him before the teacher. The teacher said to him, "Say: In the name of Allah, the All-beneficent, the All-merciful." ʿĪsā (as) said, "In the name of Allah, the All-beneficent, the All-merciful." The teacher said to him, "Say: Abjad." ʿĪsā (as) raised his head and said, "Do you know what Abjad is?" The teacher raised his rod to strike him, so he said, "O teacher, do not strike me. If you know, [then tell me], and if you do not, ask me so that I may explain it to you." He said, "Explain it to me."
ʿĪsā (as) said: "Alif is the blessings of Allah; Bāʾ is the delight of Allah; Jīm is the beauty of Allah; Dāl is the religion of Allah. Hāwaz: the Hāʾ is the terror of Hell; the Wāw is woe for the people of the Fire; and the Zāy is the roaring of Hell. Ḥuṭṭī: the sins are removed from those who seek forgiveness. Kalaman: the speech of Allah—there is no alteration to His words. Saʿfaṣ: recompense with equal recompense, and reward according to reward. Qarašat: He gathered them, and so they will be assembled."
The teacher then said, "O woman, take your son by the hand. He has learned, and he has no need for a teacher."[4]

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[1] *Miṣbāḥ al-Sharīʿah wa-Miftāḥ al-Ḥaqīqah*, Chapter 27, "On Exhortation," p. 22.
[2] *al-Maḥāsin*, vol. 1, p. 229, ḥadīth 169
[3] *al-Maḥāsin*, vol. 1, p. 230, ḥadīth 172
[4] al-Amālī, Shaykh al-Ṣadūq, Majlis 52, ḥadīth 1, pp. 394–395

عن طلحة بن زيد، عن أبي عبد الله الصادق جعفر بن محمد، قال: مر عيسى بن مريم عليه السلام على قوم يبكون، فقال: على ما يبكي هؤلاء؟ فقيل: يبكون على ذنوبهم. قال: فليدعوها يغفر لهم.

Ṭalḥah ibn Zayd, from Abū ʿAbd Allāh al-Ṣādiq Jaʿfar ibn Muḥammad (as), who said: ʿĪsā ibn Maryam (as) passed by a group of people who were weeping. He said, "Why are these people weeping?" It was said, "They are weeping over their sins." He said, "Then let them abandon them, and they will be forgiven."[1]

عن الحسن بن علي الخزاز، قال: سمعت أبا الحسن الرضا عليه السلام يقول: قال عيسى بن مريم عليه السلام للحواريين: يا بني إسرائيل، لا تأسوا على ما فاتكم من دنياكم، إذا سلم دينكم، كما لا يأسى أهل الدنيا على ما فاتهم من دينهم إذا سلمت دنياهم.

al-Ḥasan ibn ʿAlī al-Khazzāz said: I heard Abū al-Ḥasan al-Riḍā (as) say: ʿĪsā ibn Maryam (as) said to the ḥawāriyyūn: "O Children of Israel, do not grieve over what has passed you by of your worldly life when your religion remains safe, just as the people of the world do not grieve over what has passed them by of their religion when their worldly life remains safe."[2]

عن أبي بصير، عن أبي عبد الله الصادق جعفر بن محمد، قال: كان فيما وعظ الله تبارك وتعالى به عيسى بن مريم عليه السلام أن قال له: يا عيسى، أنا ربك ورب آبائك، اسمي واحد، وأنا الأحد المنفرد بخلق كل شيء، وكل شيء من صنعتي، وكل خلقي إلي راجعون.

يا عيسى، أنت المسيح بأمري، وأنت تخلق من الطين كهيئة الطير بإذني، وأنت تحيي الموتى بكلامي، فكن إلي راغبا، ومني راهبا، فإنك لن تجد مني ملجأ إلا إلي.

يا عيسى، أوصيك وصية المتحنن عليك بالرحمة حين حقت لك مني الولاية بتحريك مني المسرة، فبوركت كبيرا، وبوركت صغيرا حيثما كنت، أشهد أنك عبدي ابن أمتي.

يا عيسى، أنزلني من نفسك كهمك، واجعل ذكري لمعادك، وتقرب إلي بالنوافل، وتوكل علي أكفك، ولا تول غيري فأخذلك.

Abū Baṣīr, from Abū ʿAbd Allāh al-Ṣādiq Jaʿfar ibn Muḥammad (as), who said: Among what Allah, Blessed and Exalted, admonished ʿĪsā ibn Maryam (as) with was that He said to him: "O ʿĪsā, I am your Lord and the Lord of your fathers. My name is One, and I am the One, alone in creating everything. Everything is from My creation, and all My creation shall return to Me.

"O ʿĪsā, you are the Messiah by My command, and you create from clay the likeness of a bird by My permission, and you revive the dead by My word. So be desirous of Me and fearful of Me, for you shall find no refuge from Me except with Me.

"O ʿĪsā, I give you the counsel of one who is compassionate toward you with mercy, when My wilāyah over you became due through My bringing about joy. So blessed are you when grown, and blessed are you when young, wherever you may be. I bear witness that you are My servant and the son of My maidservant.

"O ʿĪsā, make Me the concern of your heart, make My remembrance for your return, draw near to Me through supererogatory acts, rely upon Me, and do not turn to anyone besides Me, lest I abandon you."[3]

قال عيسى: إلهي، من هو؟ قال: يا عيسى أرضه فلك الرضا. قال: اللهم رضيت، فمن هو؟

ʿĪsā (as) said: "My Lord, who is he?" He said: "O ʿĪsā, be pleased with him, for you shall have [My] pleasure." He said: "O Allah, I am pleased. So who is he?"[4]

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[1] al-Amālī, Shaykh al-Ṣadūq, Majlis 75, ḥadīth 1, p. 585
[2] al-Amālī, Shaykh al-Ṣadūq, Majlis 75, ḥadīth 2, p. 585
[3] al-Amālī, Shaykh al-Ṣadūq, Majlis 78, ḥadīth 1, p. 610
[4] al-Amālī, Shaykh al-Ṣadūq, Majlis 78, ḥadīth 2, p. 611

عن أبي حمزة الثمالي رحمه الله، عن علي بن الحسين زين العابدين عليهما السلام أنه قال يوما لأصحابه: إخواني! أوصيكم بدار الآخرة، ولا أوصيكم بدار الدنيا فإنكم عليها حريصون وبها متمسكون، أما بلغكم ما قال عيسى ابن مريم عليها السلام للحواريين؟ قال لهم: الدنيا قنطرة فاعبروها ولا تعمروها. وقال: أيكم يبني على موج البحر دارا؟ تلكم الدار الدنيا فلا تتخذوها قرارا.

Abū Ḥamzah al-Thumālī, from ʿAlī ibn al-Ḥusayn Zayn al-ʿĀbidīn (as), who said one day to his companions: "My brothers! I advise you concerning the abode of the Hereafter, and I do not advise you concerning the abode of this world, for you are eager for it and attached to it. Has it not reached you what ʿĪsā ibn Maryam (as) said to the ḥawāriyyūn? He said to them: 'The world is a bridge, so cross it and do not build upon it.' And he said: 'Which of you would build a house upon the waves of the sea? That is the abode of this world, so do not take it as a place of settlement.'"[1]

عن ابن سنان قال: سمعت أبا عبد الله عليه السلام يقول: كان المسيح عليه السلام يقول لأصحابه: إن كنتم أحبائي وإخواني فوطنوا أنفسكم على العداوة والبغضاء من الناس، فإن لم تفعلوا فلستم بإخواني، إنما أعلمكم لتعملوا، ولا أعلمكم لتعجبوا. إنكم لن تنالوا ما تريدون إلا بترك ما تشتهون وبصبركم على ما تكرهون. وإياكم والنظرة فإنها تزرع في قلب صاحبها الشهوة، وكفى بها لصاحبها فتنة. يا طوبى لمن يرى بعينيه الشهوات، ولم يعمل بقلبه المعاصي. ما أبعد ما قد فات، ما أدنى ما هو آت! ويل للمغترين لو قد أزفهم ما يكرهون، وفارقهم ما يحبون، وجاءهم ما يوعدون، وفي خلق هذا الليل والنهار معتبر. ويل لمن كانت الدنيا همه والخطايا عمله كيف يفتضح غدا عند ربه؟! ولا تكثروا الكلام في غير ذكر الله، فإن الذين يكثرون الكلام في غير ذكر الله قاسية قلوبهم ولكن لا يعلمون. لا تنظروا إلى عيوب الناس كأنكم رئايا عليهم، ولكن انظروا في خلاص أنفسكم، فإنما أنتم عبيد مملوكون. إلى كم يسيل الماء على الجبل لا يلين؟! إلى كم تدرسون الحكمة لا يلين عليها قلوبكم؟! عبيد السوء فلا عبيد أتقياء، ولا أحرار كرام، إنما مثلكم كمثل الدفلى يعجب بزهرها من يراها، ويقتل من طعمها، والسلام.

Ibn Sinān said: I heard Abū ʿAbd Allāh [Jaʿfar al-Ṣādiq] (as) say: "The Messiah (as) used to say to his companions: 'If you are my beloved and my brothers, then prepare yourselves for enmity and hatred from the people. If you do not do so, then you are not my brothers. I teach you only so that you may act, and I do not teach you so that you may be amazed. You will not attain what you desire except by abandoning what you desire and by exercising patience with what you dislike. Beware of the glance, for it plants desire in the heart of its possessor, and it is sufficient as a trial for its possessor. Blessed is he who sees the desires with his eyes but does not commit sins with his heart. How distant is what has passed, and how near is what is coming! Woe to those deceived by the world, when what they dislike draws near them, what they love departs from them, and what they were promised comes to them. Surely in the creation of this night and day there is a lesson. Woe to him whose concern is the world and whose deeds are sins! How will he be exposed tomorrow before his Lord? Do not speak excessively about anything other than the remembrance of Allah, for those who speak excessively about anything other than the remembrance of Allah have hardened hearts, but they do not know. Do not look at the faults of people as though you are appointed to watch over them; rather, look toward the salvation of yourselves, for you are merely owned servants. How long will water flow upon a mountain without making it soft? How long will you study wisdom while your hearts do not become softened by it? Wretched servants! Neither pious servants nor noble free men. You are like the oleander: whoever sees its flowers is amazed by them, but whoever tastes it is killed by it.' And peace."[2]

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن علي بن حديد، عمن ذكره، عن أبي عبد الله عليه السلام قال: قال عيسى ابن مريم عليه السلام في خطبة قام بها في بني إسرائيل: أصبحت فيكم وإدامي الجوع، وطعامي ما تنبت الأرض للوحوش والأنعام، وسراجي القمر، وفراشي التراب، ووسادتي الحجر، ليس لي بيت يخرب ولا مال يتلف ولا ولد يموت ولا امرأة تحزن، أصبحت وليس لي شيء وأمسيت وليس لي شيء، وأنا أغنى ولد آدم.

My father, may Allah have mercy upon him, said: Saʿd ibn ʿAbd Allāh narrated to us, from Aḥmad ibn Muḥammad ibn Khālid, from ʿAlī ibn Ḥadīd, from one whom he mentioned, from Abū ʿAbd Allāh (as), who said: ʿĪsā ibn Maryam (as) said in a sermon that he delivered among the Children of

[1] al-Amālī, Shaykh al-Mufīd, Majlis 6, Ḥadīth 1, p. 43.
[2] al-Amālī, Shaykh al-Mufīd, Majlis 23, Ḥadīth 43, p. 230.

Israel: "I have entered the morning among you while my relish is hunger, my food is what the earth grows for the wild animals and livestock, my lamp is the moon, my bed is the earth, and my pillow is the stone. I have no house that is ruined, no wealth that is destroyed, no child that dies, and no wife who grieves. I have entered the morning possessing nothing and I have entered the evening possessing nothing, yet I am the richest of the children of Adam."[1]

عن علي بن الحسين عليهم السلام، قال: قال المسيح للحواريين: إنما الدنيا قنطرة، فاعبروها ولا تعمروها.

ʿAlī ibn al-Ḥusayn (as) said: Al-Masīḥ (as) said to the ḥawāriyyūn: "The world is only a bridge, so cross it and do not build upon it."[2]

قال أمير المؤمنين: قال عيسى ابن مريم :الدينار داء الدين، والعالم طبيب الدين، فإذا رأيتم الطبيب يجر الداء إلى نفسه فاتهموه، واعلموا أنه غير ناصح لغيره.

Amīr al-Muʾminīn (as) said: ʿĪsā ibn Maryam (as) said: "The dīnār is the disease of religion, and the scholar is the physician of religion. When you see the physician drawing the disease toward himself, then regard him with suspicion, and know that he is not sincere in advising others."[3]

قال علي (ع): قال عيسى بن مريم: طوبى لمن كان صمته فكراً، ونظره عبراً، ووسعه بيته، وبكى على خطيئته، وسلم الناس من يده ولسانه.

ʿAlī (as) said: ʿĪsā ibn Maryam (as) said: "Blessed is he whose silence is reflection, whose gaze is a lesson, whose house suffices him, who weeps over his sin, and from whose hand and tongue the people are safe."[4]

عبد الله بن المغيرة عن طلحة بن زيد عن أبي عبد الله عليه السلام قال: تمثلت الدنيا لعيسى عليه السلام في صورة امرأة زرقاء، فقال لها: كم تزوجت؟ قالت: كثيرا. قال: فكل طلقك؟ قالت: بل كلا قتلت. قال: فويح أزواجك الباقين! كيف لا يعتبرون بالماضين؟ وقال أبو عبد الله عليه السلام: مثل الدنيا كمثل البحر المالح، كلما شرب العطشان منه ازداد عطشا حتى يقتله.

ʿAbd Allāh ibn al-Mughīrah, from Ṭalḥah ibn Zayd, from Abū ʿAbd Allāh (as), who said: "The world appeared to ʿĪsā (as) in the form of a blue-eyed woman. He said to her, 'How many have you married?' She said, 'Many.' He said, 'Did you divorce them all?' She said, 'Rather, I killed them all.' He said, 'Woe to your remaining husbands! How can they not take heed from those who have passed?'" Abū ʿAbd Allāh (as) said: "The likeness of the world is like that of the salty sea: whenever a thirsty person drinks from it, it only increases his thirst until it kills him."[5]

فضالة، عن السكوني، عن الصادق، عن أبيه عليهما السلام قال: كان عيسى عليه السلام يقول: هول لا تدري متى يلقاك، ما يمنعك أن تستعد له قبل أن يفجأك؟

Faḍālah, from al-Sakūnī, from al-Ṣādiq, from his father (as), who said: ʿĪsā (as) used to say: "A terrifying event—you do not know when it will meet you. What prevents you from preparing for it before it takes you by surprise?" [6]

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[1] *Maʿānī al-Akhbār*, vol. 1, p. 277, ḥadīth 5.
[2] *al-Khiṣāl*, vol. 1, p. 34.
[3] *al-Khiṣāl*, vol. 1, p. 56.
[4] *al-Khiṣāl*, vol. 1, p. 295, ḥadīth 62.
[5] al-Ḥusayn ibn Saʿīd al-Ahwāzī, *Kitāb al-Zuhd*, p. 48, ḥadīth 129.
[6] al-Ḥusayn ibn Saʿīd al-Ahwāzī, *Kitāb al-Zuhd*, p. 81, ḥadīth 218.

عن رسول الله قال: مرّ أخي عيسى بمدينة، وإذا في ثمارها الدود، فشكوا إليه ما بهم، فقال: دواء هذا معكم وليس تعلمون، أنتم قوم إذا غرستم الأشجار صببتم التراب، ثم صببتم الماء، وليس هكذا يجب، بل ينبغي أن تصبّوا الماء في أصول الشجر، ثم تصبّوا التراب لكيلا يقع فيه الدود، فاستأنفوا كما وصف، فذهب ذلك عنهم.

The Messenger of Allah (saww) said: "My brother ʿĪsā (as) passed through a city, and there were worms in its fruits. They complained to him about what had afflicted them, so he said: 'Its remedy is with you, but you do not know it. You are a people who, when you plant trees, pour the soil and then pour the water. This is not how it should be. Rather, you should pour the water at the roots of the trees and then pour the soil, so that the worms do not enter it. Begin again according to what I have described.' They did so, and that affliction disappeared from them."[1]

عن رسول الله قا:مرّ أخي عيسى بمدينة، وإذا وجوههم صفر وعيونهم زرق، فصاحوا إليه وشكوا ما بهم من العلل، فقال: دواؤه معكم، أنتم إذا أكلتم اللحم طبختموه غير مغسول، وليس يخرج شيء من الدنيا إلا بجنابة، فغسلوا بعد ذلك لحومهم فذهبت أمراضهم.

وقال: مرّ أخي بمدينة، وإذا أهلها أسنانهم منتثرة ووجوههم منتفخة، فشكوا إليه، فقال: أنتم إذا نمتم تطبقون أفواهكم، فتغلي الريح في الصدور حتى تبلغ إلى الفم، فلا يكون لها مخرج فتردّ إلى أصول الأسنان فيفسد الوجه، فإذا نمتم فافتحوا شفاهكم وصيّروه لكم خلقاً، ففعلوا فذهب ذلك عنهم.

The Messenger of Allah (saww) said: "My brother ʿĪsā (as) passed through a city whose people's faces were yellow and whose eyes were blue. They called out to him and complained to him of their ailments, so he said: 'Its remedy is with you. When you eat meat, you cook it without washing it, and nothing leaves this world except through impurity. So thereafter wash your meat.' Their illnesses disappeared.

And he (saww) said: 'My brother (as) passed through a city whose people's teeth were scattered and whose faces were swollen. They complained to him, so he said: 'When you sleep, you close your mouths, causing the wind in the chests to boil until it reaches the mouth. It has no outlet, so it returns to the roots of the teeth and corrupts the face. When you sleep, open your lips and make this a habit for yourselves.' They did so, and that affliction disappeared from them."[2]

وأقعدته عند المعلّم، فقال المؤدّب: قل: بسم الله الرحمن الرحيم.

قال عيسى عليه السلام: بسم الله الرحمن الرحيم، فقال المؤدّب: قل أبجد، فقال: يا مؤدّب ما أبجد؟ وإن كنت لا تدري فاسألني حتّى أفسّر لك. قال: فسّره لي.

فقال عيسى عليه السلام: الألف: آلاء الله، والباء: بهجة الله، والجيم: جمال الله، والدال: دين الله. هوّز: الهاء هول جهنّم، والواو ويل لأهل النار، والزاي زفير جهنّم. حطّي: حطّت الخطايا عن المذنبين المستغفرين.

كلمن: كلام الله لا مبدّل لكلماته. سعفص: صاع بصاع والجزاء بالجزاء. قرشت: قرشهم فحشرهم.

Abū Jaʿfar al-Bāqir (as) said: "When ʿĪsā (as) was born, he was one day old, yet he appeared as though he were two months old. When he was seven months old, his mother took him and seated him before the teacher. The teacher said, 'Say: In the Name of Allah, the Beneficent, the Merciful.' ʿĪsā (as) said: 'In the Name of Allah, the Beneficent, the Merciful.' The teacher said, 'Say: Abjad.' He said: 'O teacher, what is Abjad? If you do not know, ask me so that I may explain it to you.' He said, 'Explain it to me.'

ʿĪsā (as) said: 'Alif: the favors of Allah; Bāʾ: the splendor of Allah; Jīm: the beauty of Allah; Dāl: the religion of Allah. Hawwaz: Hāʾ is the terror of Hell; Wāw is woe unto the people of the Fire; Zāy is the roaring of Hell. Ḥuṭṭī: sins are removed from repentant sinners.

Kalaman: the speech of Allah; none can change His words. Saʿfaṣ: measure for measure, and recompense for recompense. Qarašat: He gathered them and assembled them."'[3]

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[1] ʿIlal al-Sharāʾiʿ, vol. 2, p. 574.

[2] ʿIlal al-Sharāʾiʿ, vol. 2, p. 575.

[3] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 267, ḥadīth 336

قال: يا روح الله، بل أعود، إنّي لأجد لذعة الموت في جوفي إلى يوم هذا.
ʿĪsā (as) said to Sām ibn Nūḥ (as): "Which is more beloved to you: to remain or to return?"
He said: "O Spirit of Allah, rather I will return. Indeed, I still feel the sting of death within me to this day."[1]

قال عيسى عليه السلام: بل العظمة للّذي خلقني وخلق ما سخّر لي.
ʿĪsā (as) said: "Rather, greatness belongs to the One who created me and created what He subjected to my service."[2]

قال عيسى عليه السلام: خذي من لحا هذه الشجرة فأجعلي وجوراً ثمّ اسقينيه.
فإذا سقي بكى بكاءً شديداً، فتقول مريم عليها السلام: ماذا أمرتني؟ فيقول: يا أمّاه، علم النبوّة وضعف الصبا.
ʿĪsā (as) said: "Take some of the bark of this tree, make a decoction from it, and then give it to me to drink."
When she gave it to him to drink, he would weep intensely. Maryam (as) would say: "What have you commanded me to do?" He would say: "O mother, [it is] the knowledge of prophethood and the weakness of childhood."[3]

قال عيسى عليه السلام: هول لا تدري متى يلقاك، ما يمنعك أن تستعدّ له قبل أن يفجأك؟
ʿĪsā (as) said: "A terror whose arrival you do not know—what prevents you from preparing for it before it overtakes you?"[4]

قال عيسى عليه السلام: إنّ موسى عليه السلام أمركم أن لا تحلفوا بالله كاذبين، وأنا آمركم أن لا تحلفوا بالله لا كاذبين ولا صادقين.
ʿĪsā (as) said: "Mūsā (as) commanded you not to swear by Allah falsely, while I command you not to swear by Allah, neither falsely nor truthfully."[5]

قال عيسى عليه السلام ليحيى عليه السلام: إذا قيل فيك ما فيك فاعلم أنّه ذنب ذكرته فاستغفر الله منه، وإن قيل فيك ما ليس فيك فاعلم أنّها حسنة كتبت لك لم تتعب فيها.
ʿĪsā (as) said to Yaḥyā (as): "When something is said about you that is actually in you, know that it is a sin you committed, so seek Allah's forgiveness for it. And when something is said about you that is not in you, know that it is a good deed recorded for you, for which you did not have to exert yourself."[6]

قال عيسى عليه السلام: يا امرأة، أتحبّين أن يعود ماء وجهك طريّاً؟ قالت: نعم. قال: إذا أكلت إيّاك أن تشبعي، لأنّ الطعام إذا تكاثر على الصدر زاد في البدن فذهب ماء الوجه.
ʿĪsā (as) said: "O woman, would you like the freshness of your face to return?"
She said: "Yes."
He said: "When you eat, beware of eating your fill, because when food accumulates in the chest, it increases the body and causes the freshness of the face to disappear."[7]

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[1] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 268, ḥadīth 338
[2] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 269, ḥadīth 341
[3] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 270, ḥadīth 344
[4] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 272, ḥadīth 350.
[5] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 272, ḥadīth 352
[6] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 272, ḥadīth 353
[7] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 273, ḥadīth 355

قال المسيح عليه السلام: من كثر همّه سقم بدنه، ومن ساء خلقه عذّب نفسه، ومن كثر كلامه كثر سقطه، ومن كثر كذبه ذهب بهاؤه، ومن لاحى الرجال ذهبت مروءته.

The Messiah (as) said: "Whoever has excessive worry, his body becomes ill. Whoever has bad character torments himself. Whoever speaks excessively makes many mistakes. Whoever lies excessively loses his dignity. And whoever quarrels with men loses his manliness."[1]

فيرجع إلى أصول الأسنان فيفسد الوجه، فإذا نمتم فافتحوا شفاهكم.

ʿĪsā (as) said: "When you sleep, you close your mouths, causing the air in the chest to boil until it reaches the mouth and has no outlet; it then returns to the roots of the teeth and spoils the face. Therefore, when you sleep, keep your lips open."[2]

عن الصادق عليه السلام قال: إنّ عيسى عليه السلام لمّا أراد وداع أصحابه جمعهم، وأمرهم بضعفاء الخلق، ونهاهم عن الجبابرة.

Abū ʿAbd Allāh al-Ṣādiq (as) said: "When ʿĪsā (as) wished to bid farewell to his companions, he gathered them, commanded them concerning the weak among creation, and prohibited them from [associating with] the tyrants."[3]

عن عيسى عليه السلام قال: الناس رجلان: معافى ومبتلى، فارحموا المبتلى واحمدوا الله على العافية.

ʿĪsā (as) said: "People are of two kinds: one who is healthy and one who is afflicted. So have mercy upon the afflicted and praise Allah for well-being."[4]

عن أبي الربيع الشامي قال: قال أبو عبد الله: من أعجب بنفسه هلك، ومن أعجب برأيه هلك، وإن عيسى ابن مريم قال: داويت المرضى فشفيتهم بإذن الله، وأبرأت الأكمه والأبرص بإذن الله، وعالجت الموتى فأحييتهم بإذن الله، وعالجت الأحمق فلم أقدر على إصلاحه. فقيل: يا روح الله، وما الأحمق؟ قال: المعجب برأيه ونفسه، الذي يرى الفضل كله له لا عليه، ويوجب الحق كله لنفسه ولا يوجب عليها حقا، فذاك الأحمق الذي لا حيلة في مداواته.

Abū al-Rabīʿ al-Shāmī said: Abū ʿAbd Allāh al-Ṣādiq (as) said: "Whoever is impressed with himself has perished, and whoever is impressed with his own opinion has perished. Indeed, ʿĪsā ibn Maryam (as) said: 'I treated the sick and cured them by the permission of Allah; I cured the blind from birth and the leper by the permission of Allah; I treated the dead and brought them back to life by the permission of Allah; and I treated the foolish person, but I was unable to reform him.' It was said: 'O Spirit of Allah, who is the foolish person?' He said: 'The one who is impressed with his own opinion and himself, who sees all virtue as belonging to himself and not as incumbent upon him, and considers every right to be due to himself while acknowledging no right incumbent upon him. That is the foolish person for whom there is no remedy.'"[5]

عن جعفر بن محمد، عن أبيه قال: قال عيسى ابن مريم: طوبى لمن كان صمته فكرا، ونظره عبرا، ووسعه بيته، وبكى على خطيئته، وسلم الناس من يده ولسانه.

Jaʿfar ibn Muḥammad, from his father (as), said: ʿĪsā ibn Maryam (as) said: "Blessed is the one whose silence is contemplation, whose looking is taking a lesson, whose house is sufficient for him, who weeps over his sin, and from whose hand and tongue the people are safe."[6]

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[1] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 273, ḥadīth 356
[2] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 274, ḥadīth 358
[3] Qiṣaṣ al-Anbiyāʾ, vol. 1, p. 274, ḥadīth 359
[4] Kitāb al-Daʿawāt (Salwat al-Ḥazīn), Qutb al-Dīn al-Rāwandī, vol. 1, p. 114, ḥadīth 259
[5] al-Ikhtiṣāṣ, Shaykh al-Mufīd, p. 221, ḥadīth 290
[6] al-Ikhtiṣāṣ, Shaykh al-Mufīd, p. 232

Appendices

Appendix A

The Wisdoms of ʿĪsā (as) in Tuḥaf al-ʿUqūl

طوبى للمتراحمين، أولئك هم المرحومون يوم القيامة.
طوبى للمصلحين بين الناس، أولئك هم المقربون يوم القيامة.
طوبى للمطهرة قلوبهم، أولئك يزورون الله يوم القيامة.
طوبى للمتواضعين في الدنيا، أولئك يرثون منابر الملك يوم القيامة.
طوبى للمساكين ولهم ملكوت السماء.
طوبى للمحزونين، هم الذين يسرون.
طوبى للذين يجوعون ويظمئون خشوعا، هم الذين يسقون.
طوبى للذين يعملون الخير، أصفياء الله يدعون.
طوبى للمسبوبين من أجل الطهارة، فإن لهم ملكوت السماء.
طوباكم إذا حسدتم وشتمتم وقيل فيكم كل كلمة قبيحة كاذبة، حينئذ فافرحوا وابتهجوا، فإن أجركم قد كثر في السماء.

Blessed are the compassionate; they are those who will receive mercy on the Day of Resurrection.
Blessed are those who reconcile people with one another; they are those who will be brought near on the Day of Resurrection.
Blessed are those whose hearts are purified; they are those who will visit Allah on the Day of Resurrection.
Blessed are the humble in this world; they are those who will inherit the pulpits of the kingdom on the Day of Resurrection.
Blessed are the poor, for theirs is the kingdom of heaven.
Blessed are those who grieve; they are those who will rejoice.
Blessed are those who hunger and thirst out of humility; they are those who will be given to drink.
Blessed are those who do good; they are called the purified ones of Allah.
Blessed are those who are reviled because of purity, for theirs is the kingdom of heaven.
Blessed are you when you are envied, insulted, and every ugly false word is said about you. At that time, rejoice and be glad, for your reward has increased greatly in heaven.

قال: يا عبيد السوء، تلومون الناس على الظن ولا تلومون أنفسكم على اليقين.

He (ʿĪsā (as)) said: "O evil servants, you blame people for conjecture, but you do not blame yourselves for certainty.

يا عبيد الدنيا، تحبون أن يقال فيكم ما ليس فيكم، وأن يشار إليكم بالأصابع.

O servants of the world, you love that which is not in you to be said about you, and that people point at you with their fingers.

يا عبيد الدنيا، تحلقون رؤوسكم وتقصرون قمصكم وتنكسون رؤوسكم، ولا تنزعون الغل من قلوبكم.

O servants of the world, you shave your heads, shorten your garments, and lower your heads, yet you do not remove rancor from your hearts.

يا عبيد الدنيا، مثلكم كمثل القبور المشيدة، يعجب الناظر ظهرها، وداخلها عظام الموتى مملوة خطايا.

O servants of the world, your likeness is that of the well-built graves: their exterior amazes the observer, while inside them are the bones of the dead, filled with sins.

يا عبيد الدنيا، إنما مثلكم كمثل السراج، يضيء للناس ويحرق نفسه.

O servants of the world, your likeness is only that of a lamp: it illuminates the people while burning itself.

يا بني إسرائيل، زاحموا العلماء في مجالسهم ولو حبوا على الركب، فإن الله يحيي القلوب الميتة بنور الحكمة كما يحيي الأرض الميتة بوابل المطر.

O Children of Israel, crowd around the scholars in their gatherings, even if you must crawl upon your knees. Indeed, Allah gives life to dead hearts through the light of wisdom just as He gives life to dead earth through abundant rain.

يا صاحب العلم، اعلم أن قلة المنطق حكم عظيم، فعليك بالصمت، فإنه دعة حسنة، وقلة وزر، وخفة من الذنوب. فحصنوا باب الحلم، فإن بابه الصبر، وإن الله عز وجل يبغض الضحاك من غير عجب، والمشاء إلى غير أرب، ويجب على الوالي أن يكون كالراعي لا يغفل عن رعيته ولا يتكبر عليهم. فاستحيوا من الله في سرائركم كما تستحيون من الناس في علانيتكم، واعلموا أن الكلمة من الحكمة ضالة المؤمن، فعليكم بالعلم قبل أن يرفع، ورفعه غيبة عالمكم بين أظهركم.
O possessor of knowledge, know that little speech is great wisdom. Therefore, adhere to silence, for it is good restraint, few burdens, and a reduction of sins. Fortify the door of forbearance, for its door is patience. Indeed, Allah, the Mighty and Majestic, dislikes the one who laughs without cause and the one who walks without purpose. The ruler must be like a shepherd who does not neglect his flock and does not act arrogantly toward them. Therefore, be ashamed before Allah in your secrets just as you are ashamed before people in your public conduct. Know that a word of wisdom is the lost property of the believer, so seek knowledge before it is lifted, and its being lifted is the disappearance of your scholar while he is among you.

يا صاحب العلم، اعلم أن كل نعمة عجزت عن شكرها بمنزلة سيئة تؤاخذ بها.
O possessor of knowledge, know that every blessing for which you are unable to show gratitude is like an evil deed for which you will be held accountable.

وقال لأصحابه: أرأيتم لو أن أحدا مر بأخيه فرأى ثوبه قد انكشف عن عورته، أكان كاشفا عنها أم يرد على ما انكشف منها؟ قالوا: بل يرد على ما انكشف منها. قال: كلا، بل تكشفون عنها. فعرفوا أنه مثل ضربه لهم، فقالوا: يا روح الله، وكيف ذاك؟ قال: ذاك الرجل منكم يطلع على العورة من أخيه فلا يسترها.
He (ʿĪsā (as)) said to his companions: “Tell me, if one of you were to pass by his brother and see that his garment had uncovered part of his private parts, would he uncover them further or cover what had been exposed?”
They said: “Rather, he would cover what had been exposed.”
He said: “No. Rather, you uncover them.”
They realized that he had given them a parable. They said: “O Spirit of Allah, how is that?”
He said: “That is when one of you becomes aware of his brother's fault and does not conceal it.”

بحق أقول لكم: أعلمكم لتعلموا، ولا أعلمكم لتعجبوا بأنفسكم.
Truly I say to you: “I teach you so that you may learn, not so that you may become impressed with yourselves.

إنكم لن تنالوا ما تريدون إلا بترك ما تشتهون، ولن تظفروا بما تأملون إلا بالصبر على ما تكرهون.
You will never attain what you desire except by abandoning what you crave, and you will never attain what you hope for except through patience with what you dislike.

إياكم والنظرة، فإنها تزرع في القلوب الشهوة، وكفى بها لصاحبها فتنة.
Beware of the glance, for it plants desire in the hearts, and it is sufficient as a trial for its possessor.

طوبى لمن جعل بصره في قلبه ولم يجعل قلبه في نظر عينه.
Blessed is he who places his sight in his heart and does not place his heart in the sight of his eye.

لا تنظروا في عيوب الناس كالأرباب، وانظروا في عيوبهم كهيئة عبيد الناس.
Do not look at people's faults like masters; rather, look at their faults as servants of people.

إنما الناس رجلان: مبتلى ومعافى، فارحموا المبتلى واحمدوا الله على العافية.
People are only of two kinds: one afflicted and one granted well-being. So have mercy upon the afflicted and praise Allah for well-being.

بحق أقول لكم: يا بني إسرائيل، أما تستحيون من الله؟ إن أحدكم لا يسوغ له شرابه حتى يصفيه من القذى، ولا يبالي أن يبلع أمثال الفيلة من الحرام.

Truly I say to you: O Children of Israel, are you not ashamed before Allah? One of you will not swallow his drink until he filters it from impurities, yet he does not care if he consumes amounts of the unlawful as large as elephants.

ألم تسمعوا أنه قيل لكم في التوراة: صلوا أرحامكم وكافئوا أرحامكم. وأنا أقول لكم: صلوا من قطعكم، وأعطوا من منعكم، وأحسنوا إلى من أساء إليكم، وسلموا على من سبكم، وأنصفوا من خاصمكم، واعفوا عمن ظلمكم كما أنكم تحبون أن يعفى عن إساءتكم.

Have you not heard what was said to you in the Torah: "Maintain your ties of kinship and reciprocate with your relatives"? And I say to you: Maintain relations with those who cut you off, give to those who withhold from you, do good to those who mistreat you, greet those who insult you, act justly toward those who dispute with you, and pardon those who wrong you, just as you wish your wrongdoing to be pardoned.

فاعتبروا بعفو الله عنكم، ألا ترون أن شمسه أشرقت على الأبرار والفجار منكم، وأن مطره ينزل على الصالحين والخاطئين منكم؟

So take a lesson from Allah's pardon toward you. Do you not see that His sun shines upon both the righteous and the wicked among you, and that His rain falls upon both the righteous and the sinners among you?

فإن كنتم لا تحبون إلا من أحبكم، ولا تحسنون إلا إلى من أحسن إليكم، ولا تكافئون إلا من أعطاكم، فما فضلكم إذا على غيركم؟ وقد يصنع هذا السفهاء الذين ليست عندهم فضول ولا لهم أحلام.

If you love only those who love you, do good only to those who do good to you, and reward only those who give to you, then what distinction do you have over others? Even fools who possess neither abundance nor understanding can do this.

ولكن إن أردتم أن تكونوا أحباء الله وأصفياء الله، فأحسنوا إلى من أساء إليكم، واعفوا عمن ظلمكم، وسلموا على من أعرض عنكم. اسمعوا قولي، واحفظوا وصيتي، وارعوا عهدي، كيما تكونوا علماء فقهاء.

But if you wish to be the beloved and chosen ones of Allah, then do good to those who mistreat you, pardon those who wrong you, and greet those who turn away from you. Listen to my words, preserve my counsel, and observe my covenant, so that you may become learned and understanding.

بحق أقول لكم: إن قلوبكم بحيث تكون كنوزكم، ولذلك الناس يحبون أموالهم وتتوق إليها أنفسهم، فضعوا كنوزكم في السماء حيث لا يأكلها السوس ولا ينالها اللصوص.

Truly I say to you: Your hearts are where your treasures are. Therefore, people love their wealth and their souls yearn for it. So place your treasures in heaven, where moths cannot consume them and thieves cannot reach them.

بحق أقول لكم: إن العبد لا يقدر على أن يخدم ربين، ولا محالة أنه يؤثر أحدهما على الآخر وإن جهد، كذلك لا يجتمع لكم حب الله وحب الدنيا.

Truly I say to you: A servant cannot serve two masters. Inevitably, he will prefer one of them over the other, even if he strives otherwise. Likewise, the love of Allah and the love of the world cannot coexist for you.

بحق أقول لكم: إن أشر الناس عالم يؤثر دنياه على علمه، يحب الدنيا ويطلبها ويجتهد فيها، حتى لو استطاع أن يدخل الناس كلهم في حيرة لفعل.

Truly I say to you: The worst of people is a scholar who prefers his worldly life over his knowledge. He loves the world, seeks it, and strives for it, to the extent that if he could cause all people to fall into confusion, he would do so.

وكيف يضيء للناس نور الشمس إذا كانت أعينهم عمياء؟ كذلك لا تنفع حكمة العالم من لم يعمل بها.

How can the light of the sun benefit people when their eyes are blind? Likewise, the wisdom of a scholar is of no benefit to one who does not act upon it.

كثيرة ثمار الأشجار وليس كلها بنافعة ولا صالحة، وكثير العلماء وليس كلهم ينتفع بعلمه، وكثير المتكلمين وليس كل كلامهم حقا.

The fruits of trees are many, yet not all of them are beneficial or wholesome. Scholars are many, yet not all of them benefit from their knowledge. Speakers are many, yet not all of their speech is true.

فاحذروا علماء السوء الذين لبسوا الصوف ونكسوا رؤوسهم إلى الأرض، يرمقون الناس من تحت حواجبهم كما ترمق الذئاب، يخالف قولهم فعلهم، فكيف ينتفع من قطف العنب من الشوك أو التين من الحنظل؟ كذلك قول عالم السوء لا ينتفع به، وليس كل قائل مصيبا.

Beware of evil scholars who wear wool and lower their heads toward the earth, casting glances at people from beneath their eyebrows like wolves. Their actions contradict their words. How can one benefit from gathering grapes from thorns or figs from colocynth? Likewise, the words of an evil scholar are of no benefit, and not every speaker is correct.

بحق أقول لكم: إن الزرع ينبت في الأرض اللينة ولا ينبت في الصفا، كذلك الحكمة تعمل في قلب المتواضع ولا تعمل في قلب المتكبر.

Truly I say to you: Plants grow in soft earth and do not grow upon rock. Likewise, wisdom works in the heart of the humble and does not work in the heart of the arrogant.

ألم تعلموا أن من رفع رأسه إلى السقف شجه، ومن خفض رأسه عنه أظله وأكنه؟ كذلك من لم يتواضع لله يضعه، ومن تواضع لله يرفعه.

Do you not know that whoever raises his head toward the ceiling will injure it, while whoever lowers his head beneath it will receive its shade and protection? Likewise, whoever does not humble himself before Allah, He lowers him, and whoever humbles himself before Allah, He raises him.

ليس كل جلد يصلح للعسل، كذلك ليست كل القلوب تصلح للحكمة.

Not every skin is suitable for honey; likewise, not every heart is suitable for wisdom.

بحق أقول لكم: إن النار إذا ابتدأت في بيت أحرقت بيوتا كثيرة إلا أن يهدم البيت من أصله فلا تجد النار ما تحرق، كذلك الظالم الأول إذا أخذ على يديه لم يوجد من بعده إمام ضلال يتبع أثره.

Truly I say to you: When a fire begins in one house, it burns many houses, unless the first house is destroyed from its foundations so that the fire finds nothing to burn. Likewise, if the first wrongdoer is restrained, there will be no leader of misguidance after him whose example is followed.

بحق أقول لكم: من لم يحذر أخاه من الحية التي تريد قتله ثم قتلته لم يبرأ من الشركة في دمه، كذلك من لم يحذر أخاه من خطيئة يعمل بها لم يبرأ من الاشتراك في إثمها.

Truly I say to you: Whoever does not warn his brother about the snake that intends to kill him, and it then kills him, is not free from sharing in his blood. Likewise, whoever does not warn his brother against a sin he is committing is not free from sharing in its sin.

ومن لم ينه عن الخطيئة وهو يقدر على نهيه عنها فهو كفاعلها.

Whoever does not forbid a sin while he is able to forbid it is like the one who commits it.

ويلكم يا عبيد السوء، كيف ترجون أن يؤمنكم الله من فزع يوم القيامة وأنتم تخافون الناس في طاعة الله وتطيعونهم في معصيته وتفون لهم بالعهود الناقضة لعهده.

Woe to you, O evil servants! How do you hope that Allah will secure you from the terror of the Day of Resurrection while you fear people in obedience to Allah, obey them in disobedience to Him, and fulfill covenants with them that violate His covenant?

بحق أقول لكم: لا يؤمن الله من فزع ذلك اليوم من اتخذ العباد أربابا من دونه.

Truly I say to you: Allah will not secure from the terror of that Day anyone who takes servants as lords besides Him.

ويلكم يا عبيد السوء، من أجل دنيا دنية وشهوة ردية تفرطون في ملك الجنة وتنسون هول يوم القيامة.
Woe to you, O evil servants! For the sake of a lowly world and an evil desire, you neglect the kingdom of Paradise and forget the terror of the Day of Resurrection.

ويلكم يا عبيد الدنيا، من أجل نعمة زائلة وحياة منقطعة تفرون من الله وتكرهون لقاءه، فكيف يحب الله لقاءكم وأنتم تكرهون لقاءه؟ فإنما يحب الله لقاء من يحب لقاءه ويكره لقاء من يكره لقاءه.
Woe to you, O servants of the world! For the sake of a vanishing blessing and an interrupted life, you flee from Allah and dislike meeting Him. How then can Allah love meeting you when you dislike meeting Him? Allah only loves to meet the one who loves to meet Him and dislikes meeting the one who dislikes meeting Him.

وكيف تزعمون أنكم أولياء الله من دون الناس وأنتم تفرون من الموت وتعتصمون بالدنيا؟
How do you claim that you are the friends of Allah to the exclusion of others while you flee from death and cling to the world?

فماذا يغني عن الميت طيب ريح حنوطه وبياض أكفانه وكل ذلك يكون في التراب، كذلك لا يغني عنكم بهجة دنياكم التي زينت لكم، وكل ذلك إلى سلب وزوال.
What benefit is there to the dead in the pleasant fragrance of his embalming and the whiteness of his shrouds, when all of that will end up in the earth? Likewise, the splendor of your worldly life that has been adorned for you will not benefit you; all of it is destined to be stripped away and vanish.

ماذا يغني عنكم نقاء أجسادكم وصفاء ألوانكم وإلى الموت تصيرون، وفي التراب تنسون، وفي ظلمة القبر تغمرون؟
What benefit is there to you in the purity of your bodies and clarity of your complexions when you will proceed to death, be forgotten in the earth, and be engulfed in the darkness of the grave?

ويلكم يا عبيد الدنيا، تحملون السراج في ضوء الشمس وضوؤها كان يكفيكم، وتدعون أن تستضيئوا بها في الظلم، ومن أجل ذلك سخرت لكم. كذلك استضأتم بنور العلم لأمر الدنيا وقد كفيتموه، وتركتم أن تستضيئوا به لأمر الآخرة، ومن أجل ذلك أعطيتموه.
Woe to you, O servants of the world! You carry a lamp in the sunlight, although its light is sufficient for you, and you leave it aside when you are in darkness, which is when you actually need it. Likewise, you have used the light of knowledge for worldly affairs, although you have been given sufficient provision for them, and you have neglected using it for the affairs of the Hereafter, for which it was given to you.

تقولون: إن الآخرة حق وأنتم تمهدون الدنيا.
You say that the Hereafter is true, while you prepare yourselves for the world.

بحق أقول لكم: إن كل الناس يبصر النجوم، ولكن لا يهتدي بها إلا من يعرف مجاريها ومنازلها، وكذلك تدرسون الحكمة، ولكن لا يهتدي لها منكم إلا من عمل بها.
Truly I say to you: All people see the stars, but only those who know their courses and stations are guided by them. Likewise, you study wisdom, but only those among you who act upon it are guided by it.

ويلكم يا عبيد الدنيا، نقوا القمح وطيبوه وأدقوا طحنه تجدوا طعمه ويهنئكم أكله، كذلك فأخلصوا الإيمان وأكملوه تجدوا حلاوته وينفعكم غبه.
Woe to you, O servants of the world! Clean the wheat, purify it, and grind it finely; then you will find its taste pleasing and its eating agreeable. Likewise, purify your faith and perfect it; you will find its sweetness and benefit from its consequence.

بحق أقول لكم: لو وجدتم سراجا يتوقد بالقطران في ليلة مظلمة لاستضأتم به ولم يمنعكم منه ريح قطرانه، كذلك ينبغي لكم أن تأخذوا الحكمة ممن وجدتموها معه ولا يمنعكم منه سوء رغبته فيها.

Truly I say to you: If you found a lamp burning with tar on a dark night, you would use it for light and its foul smell would not prevent you from doing so. Likewise, you should take wisdom from whoever possesses it, and the person's poor desire for it should not prevent you from taking it.

ويلكم يا عبيد الدنيا، لا كحكماء تعقلون، ولا كحلماء تفقهون، ولا كعلماء تعلمون، ولا كعبيد أتقياء، ولا كأحرار كرام.
Woe to you, O servants of the world! You are neither like wise men who understand, nor like forbearing men who comprehend, nor like scholars who know, nor like pious servants, nor like noble freemen.

توشك الدنيا أن تقتلعكم من أصولكم، فتقلبكم على وجوهكم، ثم تكبكم على مناخركم، ثم تأخذ خطاياكم بنواصيكم، ويدفعكم العلم من خلفكم حتى يسلمكم إلى الملك الديان عراة فرادى، فيجزيكم بسوء أعمالكم.
The world is about to uproot you from your foundations, turn you upon your faces, and cast you upon your noses. Then your sins will seize you by your forelocks, while knowledge pushes you from behind until it delivers you to the King, the Judge, naked and alone, and He will recompense you for your evil deeds.

ويلكم يا عبيد الدنيا، أليس بالعلم أعطيتم السلطان على جميع الخلائق فنبذتموه فلم تعملوا به، وأقبلتم على الدنيا فبها تحكمون ولها تمهدون وإياها تؤثرون وتعمرون؟ فحتى متى أنتم للدنيا؟ ليس لله فيكم نصيب.
Woe to you, O servants of the world! Was it not through knowledge that you were given authority over all creatures, yet you cast it aside and did not act upon it? You turned toward the world, through it you rule, for it you prepare, it you prefer, and it you build. How long will you remain devoted to the world? Allah has no share in you.

بحق أقول لكم: لا تدركون شرف الآخرة إلا بترك ما تحبون.
Truly I say to you: You will not attain the honor of the Hereafter except by abandoning what you love.

فلا تنتظروا بالتوبة غدا، فإن دون غد يوما وليلة وقضاء الله فيهما يغدو ويروح.
Do not postpone repentance until tomorrow, for before tomorrow there is a day and a night, and Allah's decree moves within them.

بحق أقول لكم: إن صغار الخطايا ومحقراتها لمن مكايد إبليس، يحقرها لكم ويصغرها في أعينكم، فتجتمع وتكثر فتحيط بكم.
Truly I say to you: Minor and insignificant sins are among the devices of Iblīs. He makes them seem insignificant to you and small in your eyes, until they gather, become numerous, and surround you.

بحق أقول لكم: إن المدحة بالكذب والتزكية في الدين لمن رأس الشرور المعلومة، وإن حب الدنيا لرأس كل خطيئة.
Truly I say to you: False praise and self-purification in religion are among the greatest known evils, and love of the world is the head of every sin.

بحق أقول لكم: ليس شيء أبلغ في شرف الآخرة وأعون على حوادث الدنيا من الصلاة الدائمة، وليس شيء أقرب إلى الرحمن منها، فدوموا عليها واستكثروا منها، وكل عمل صالح يقرب إلى الله فالصلاة أقرب إليه وآثر عنده.
Truly I say to you: Nothing is more effective in attaining the honor of the Hereafter and more helpful against the trials of the world than constant prayer. Nothing is closer to the Most Merciful than it, so persist in it and perform much of it. Every righteous deed brings one near to Allah, but prayer is nearer to Him and more beloved to Him.

بحق أقول لكم: إن كل عمل للمظلومين الذين لم يقدروا أن ينتصروا من الظالمين بقول ولا فعل ولا حقد في قلوبهم فهو عظيم في ملكوت السماء.
Truly I say to you: Every deed of those who are wronged, who were unable to obtain justice from their oppressors by word, action, or hatred in their hearts, is great in the kingdom of heaven.

هل رأيتم نورا سماه الناس ظلمة، أو ظلمة سماها الناس نورا؟ كذلك لا يكون العبد مؤمنا وكافرا في حال واحدة، ولا يكون محبا للدنيا راغبا في الآخرة في حال واحدة.

Have you ever seen light that people called darkness, or darkness that people called light? Likewise, a servant cannot be a believer and a disbeliever at the same time, nor can he love the world and desire the Hereafter at the same time.

كيف يكون زارع الشعير يحصد الحنطة، أو زارع الحنطة يحصد الشعير؟ كذلك كل امرئ يحصد في الآخرة ما زرع، ويجازى بما عمل.

How can one who plants barley harvest wheat, or one who plants wheat harvest barley? Likewise, every person will harvest in the Hereafter what he planted and will be recompensed according to what he did.

بحق أقول لكم: إن الناس في الحكمة رجلان، فرجل أتقنها بقوله وصدقها بفعله، ورجل أتقنها بقوله وضيعها بسوء فعله، فشتان بينهما، فطوبى للعلماء بالفعل وويل للعلماء بالقول.

Truly I say to you: Regarding wisdom, people are of two kinds: one who perfects it in his speech and confirms it through his actions, and another who perfects it in his speech but wastes it through his evil actions. How great is the difference between them! Blessed are the scholars by action, and woe to the scholars by speech.

بحق أقول لكم: إن الحشيش لينبت في القفار حتى يفسد الزرع إن لم يتعاهد، كذلك حب الدنيا لينبت في قلوبكم حتى لا يبقى فيها حب الآخرة.

Truly I say to you: Weeds grow in barren places until they spoil the crops if they are not removed. Likewise, love of the world grows in your hearts until no love of the Hereafter remains in them.

يا عبيد الدنيا، اتخذوا مساجد ربكم سجونا لأجسادكم، واجعلوا قلوبكم بيوتا للتقوى، ولا تجعلوا قلوبكم مأوى للشهوات.

O servants of the world, make the mosques of your Lord prisons for your bodies, make your hearts houses of God-fearing, and do not make your hearts shelters for desires.

بحق أقول لكم: إن أجزعكم على البلاء لأشدكم حبا للدنيا، وإن أصبركم على البلاء لأزهدكم في الدنيا.

Truly I say to you: The one among you who is most distressed by affliction is the one who loves the world most, and the one among you who is most patient with affliction is the one who is most ascetic toward the world.

ويلكم يا علماء السوء، ألم تكونوا أمواتا فأحياكم؟ فلما أحياكم متم.

Woe to you, O evil scholars! Were you not dead and He gave you life? Then when He gave you life, you died.

ويلكم، ألم تكونوا أميين فعلمكم؟ فلما علمكم نسيتم.

Woe to you! Were you not unlettered and He taught you? Then when He taught you, you forgot.

ويلكم، ألم تكونوا جفاة ففقهكم الله؟ فلما فقهكم جهلتم.

Woe to you! Were you not coarse and ignorant, and Allah gave you understanding? Then when He gave you understanding, you became ignorant.

ويلكم، ألم تكونوا ضلالا فهداكم؟ فلما هداكم ضللتم.

Woe to you! Were you not astray and He guided you? Then when He guided you, you went astray.

ويلكم، ألم تكونوا عميا فبصركم؟ فلما بصركم عميتم.

Woe to you! Were you not blind and He gave you sight? Then when He gave you sight, you became blind.

ويلكم، ألم تكونوا صما فأسمعكم؟ فلما أسمعكم صممتم.

Woe to you! Were you not deaf and He made you hear? Then when He made you hear, you became deaf.

ويلكم، ألم تكونوا بكما فأنطقكم؟ فلما أنطقكم بكمتم.
Woe to you! Were you not mute and He made you speak? Then when He made you speak, you became mute.

ويلكم، ألم تستفتحوا؟ فلما فتح لكم نكصتم على أعقابكم.
Woe to you! Did you not seek victory? Then when He granted you victory, you turned back upon your heels.

ويلكم، ألم تكونوا أذلة فأعزكم؟ فلما أعزكم قهرتم واعتديتم وعصيتم.
Woe to you! Were you not humble and He gave you honor? Then when He gave you honor, you oppressed, transgressed, and disobeyed.

ويلكم، ألم تكونوا مستضعفين في الأرض تخافون أن يتخطفكم الناس، فنصركم وأيدكم؟ فلما نصركم استكبرتم وتجبرتم.
Woe to you! Were you not oppressed in the earth, fearing that people would seize you, and He gave you victory and supported you? Then when He gave you victory, you became arrogant and tyrannical.

بحق أقول لكم: إن كل كلمة سيئة تقولون بها تعطون جوابها يوم القيامة.
Truly I say to you: You will be made to answer on the Day of Resurrection for every evil word that you utter.

يا عبيد السوء، إذا قرب أحدكم قربانه ليذبحه فذكر أن أخاه واجد عليه، فليترك قربانه وليذهب إلى أخيه فليرضه، ثم ليرجع إلى قربانه فليذبحه.
O evil servants, when one of you brings his sacrifice to slaughter it and remembers that his brother is angry with him, let him leave his sacrifice, go to his brother and reconcile with him, then return to his sacrifice and slaughter it.

يا عبيد السوء، إن أخذ قميص أحدكم فليعط رداءه معه.
O evil servants, if someone's shirt is taken from him, let him give his cloak along with it.

ومن لطم خده منكم فليمكن من خده الآخر.
Whoever among you is slapped on his cheek, let him offer his other cheek.

ومن سخر منكم ميلا فليذهب ميلا آخر معه.
Whoever among you is compelled to travel one mile, let him go another mile with him.

بحق أقول لكم: ماذا يغني عن الجسد إذا كان ظاهره صحيحا وباطنه فاسدا؟
Truly I say to you: What benefit is there in a body whose exterior is sound while its interior is corrupt?

وما تغني عنكم أجسادكم إذا أعجبتكم وقد فسدت قلوبكم، وما يغني عنكم أن تنقوا جلودكم وقلوبكم دنسة.
What benefit are your bodies to you when they impress you while your hearts have become corrupt? What benefit is there in purifying your skins while your hearts are filthy?

بحق أقول لكم: لا تكونوا كالمنخل، يخرج الدقيق الطيب ويمسك النخالة، كذلك أنتم تخرجون الحكمة من أفواهكم ويبقى الغل في صدوركم.
Truly I say to you: Do not be like a sieve that lets the good flour pass through while retaining the bran. Likewise, you bring wisdom out of your mouths while rancor remains in your breasts.

بحق أقول لكم: ابدؤوا بالشر فاتركوه، ثم اطلبوا الخير ينفعكم، فإنكم إذا جمعتم الخير مع الشر لم ينفعكم الخير.
Truly I say to you: Begin with evil and abandon it, then seek good and it will benefit you. If you combine good with evil, the good will not benefit you.

بحق أقول لكم: إن الذي يخوض النهر لابد أن يصيب ثوبه الماء، وإن جهد أن لا يصيبه، كذلك من يحب الدنيا لا ينجو من الخطايا.

Truly I say to you: Whoever enters a river must have his garment touched by water, even if he strives to keep it from becoming wet. Likewise, whoever loves the world cannot escape sins.

بحق أقول لكم: طوبى للذين يتهجدون من الليل، أولئك الذين يرثون النور الدائم، من أجل أنهم قاموا في ظلمة الليل على أرجلهم في مساجدهم، يتضرعون إلى ربهم رجاء أن ينجيهم في الشدة غدا.

Truly I say to you: Blessed are those who perform night worship. They are those who will inherit everlasting light because they stood upon their feet in the darkness of night in their places of worship, supplicating their Lord in hope that He will save them from the hardship of tomorrow.

بحق أقول لكم: إن الدنيا خلقت مزرعة تزرع فيها العباد الحلو والمر والشر والخير، والخير له مغبة نافعة يوم الحساب، والشر له عناء وشقاء يوم الحصاد.

Truly I say to you: This world was created as a field in which servants plant the sweet and the bitter, evil and good. Good will have a beneficial consequence on the Day of Reckoning, while evil will have toil and misery on the day of harvest.

بحق أقول لكم: إن الحكيم يعتبر بالجاهل، والجاهل يعتبر بهواه. أوصيكم أن تختموا على أفواهكم بالصمت حتى لا يخرج منها ما لا يحل لكم.

Truly I say to you: The wise person takes a lesson from the ignorant, while the ignorant person takes lessons from his own whim. I advise you to seal your mouths with silence so that nothing unlawful may emerge from them.

بحق أقول لكم: إنكم لا تدركون ما تأملون إلا بالصبر على ما تكرهون، ولا تبتغون ما تريدون إلا بترك ما تشتهون.

Truly I say to you: You will not attain what you hope for except through patience with what you dislike, and you will not attain what you desire except by abandoning what you crave.

بحق أقول لكم: يا عبيد الدنيا، كيف يدرك الآخرة من لا تنقص شهوته من الدنيا ولا تنقطع منها رغبته؟

Truly I say to you: O servants of the world, how can one attain the Hereafter whose desire for the world does not diminish and whose yearning for it does not cease?

بحق أقول لكم: يا عبيد الدنيا، ما الدنيا تحبون ولا الآخرة ترجون. لو كنتم تحبون الدنيا أكرمتم العمل الذي به أدركتموها، ولو كنتم تريدون الآخرة عملتم عمل من يرجوها.

Truly I say to you: O servants of the world, you neither love the world nor hope for the Hereafter. If you loved the world, you would honor the work by which you attained it; and if you desired the Hereafter, you would perform the deeds of one who hopes for it.

بحق أقول لكم: يا عبيد الدنيا، إن أحدكم يبغض صاحبه على الظن ولا يبغض نفسه على اليقين.

Truly I say to you: O servants of the world, one of you hates his companion on the basis of conjecture, yet does not hate himself despite certainty.

بحق أقول لكم: إن أحدكم ليغضب إذا ذكر له بعض عيوبه وهي حق، ويفرح إذا مدح بما ليس فيه.

Truly I say to you: One of you becomes angry when some of his faults are mentioned to him, even though they are true, yet he becomes happy when he is praised for qualities he does not possess.

بحق أقول لكم: إن أرواح الشياطين ما عمرت في شيء ما عمرت في قلوبكم.

Truly I say to you: The spirits of the devils have inhabited nothing as they have inhabited your hearts.

فإنما أعطاكم الله الدنيا لتعملوا فيها للآخرة، ولم يعطكموها لتشغلكم عن الآخرة، وإنما بسطها لكم لتعلموا أنه أعانكم بها على العبادة ولم يعنكم بها على الخطايا.

Allah has only given you the world so that you may work in it for the Hereafter. He did not give it to you so that it would distract you from the Hereafter. He has expanded it for you so that you may know that He has assisted you through it in worship, not assisted you through it in sins.

بحق أقول لكم: إنه لا يكون مطر بغير سحاب، كذلك لا يكون عمل في مرضاة الرب إلا بقلب نقي.
Truly I say to you: There is no rain without clouds; likewise, there is no deed performed for the pleasure of the Lord except with a pure heart.

بحق أقول لكم: إن الشمس نور كل شيء، وإن الحكمة نور كل قلب، والتقوى رأس كل حكمة، والحق باب كل خير، ورحمة الله باب كل حق، ومفاتيح ذلك الدعاء والتضرع والعمل، وكيف يفتح باب بغير مفتاح؟
Truly I say to you: The sun is the light of everything; wisdom is the light of every heart; God-fearing is the head of every wisdom; truth is the door of every good; and the mercy of Allah is the door of every truth. The keys to all of this are supplication, humble pleading, and action. How can a door be opened without a key?

بحق أقول لكم: إن الرجل الحكيم لا يغرس شجرة إلا شجرة يرضاها، ولا يحمل على خيله إلا فرسا يرضاه، كذلك المؤمن العالم لا يعمل إلا عملا يرضاه ربه.
Truly I say to you: A wise man does not plant a tree except one that pleases him, nor does he put upon his horse anything except that which pleases him. Likewise, the knowledgeable believer does not perform any deed except one that pleases his Lord.

بحق أقول لكم: إن الصقالة تصلح السيف وتجلوه، كذلك الحكمة للقلب تصقله وتجلوه، وهي في قلب الحكيم مثل الماء في الأرض الميتة، تحيي قلبه كما يحيي الماء الأرض الميتة، وهي في قلب الحكيم مثل النور في الظلمة، يمشي بها في الناس.
Truly I say to you: Polishing repairs the sword and makes it shine. Likewise, wisdom polishes and brightens the heart. In the heart of the wise, it is like water in dead earth, reviving his heart just as water revives dead earth. In the heart of the wise, it is like light in darkness by which he walks among people.

بحق أقول لكم: إن نقل الحجارة من رؤوس الجبال أفضل من أن تحدث من لا يعقل عنك حديثك، كمثل الذي ينقع الحجارة لتلين، وكمثل الذي يصنع الطعام لأهل القبور.
Truly I say to you: Carrying stones from the peaks of mountains is easier than speaking to one who does not understand you. It is like one who soaks stones in order to soften them, and like one who prepares food for the inhabitants of the graves.

طوبى لمن حبس الفضل من قوله الذي يخاف عليه المقت من ربه، ولا يحدث حديثا إلا يفهم، ولا يغبط امرءا في قوله حتى يستبين له فعله.
Blessed is he who restrains his surplus speech, fearing his Lord's displeasure, speaks only what he understands, and does not praise a person for his words until his actions become clear to him.

طوبى لمن تعلم من العلماء ما جهل، وعلم الجاهل مما علم.
Blessed is he who learns from the scholars what he does not know and teaches the ignorant from what he knows.

طوبى لمن عظم العلماء لعلمهم، وترك منازعتهم، وصغر الجهال لجهلهم، ولا يطردهم ولكن يقربهم ويعلمهم.
Blessed is he who honors the scholars for their knowledge, refrains from disputing with them, and regards the ignorant as insignificant because of their ignorance, yet does not drive them away, but brings them near and teaches them.

بحق أقول لكم: يا معشر الحواريين، إنكم اليوم في الناس كالأحياء من الموتى، فلا تموتوا بموت الأحياء.
Truly I say to you: O company of the disciples, today you are among people like the living among the dead. So do not die with the death of the living.

وقال المسيح: يقول الله تبارك وتعالى: يحزن عبدي المؤمن أن أصرف عنه الدنيا، وذلك أحب ما يكون إلي وأقرب ما يكون مني، ويفرح أن أوسع عليه في الدنيا، وذلك أبغض ما يكون إلي وأبعد ما يكون مني.

Al-Masīḥ (as) said: Allah, Blessed and Exalted, says: "My believing servant becomes sorrowful when I turn the world away from him, while that is what is most beloved and closest to Me. And he becomes happy when I expand the world for him, while that is what is most hated and farthest from Me."

Appendix B

Supplications of ʿĪsā (as)

جاء رجل إلى عيسى ابن مريم عليه السلام يشكو دينا عليه فقال: قل: اللهم يا فارج الهم، ومنفس الغم، ومذهب الأحزان، ومجيب دعوة المضطرين، يا رحمان الدنيا والآخرة ورحيمهما، أنت رحماني ورحمان كل شيء، فارحمني رحمة تغنيني بها عن رحمة من سواك، وتقضي بها عني الدين. فلو كانت ملء الأرض عليك ذهبا لأداه الله عز وجل عنك.

"A man came to ʿĪsā ibn Maryam (as), complaining of a debt he owed. He said: 'Say: O Allah, Reliever of distress, Remover of anguish, Dispeller of sorrows, Responder to the supplication of those in distress; O Merciful One of this world and the Hereafter and Merciful One of both. You are my Merciful Lord and the Merciful Lord of everything, so have mercy upon me with a mercy by which You make me independent of the mercy of anyone besides You and by which You discharge my debt from me.' Even if you owed an amount of gold filling the earth, Allah, Mighty and Majestic, would discharge it on your behalf."[1]

روى السيد ابن طاووس عن سعد بن هبة الله الراوندي في كتاب قصص الأنبياء، عن آبائه، عن أبي عبد الله عليه السلام، عن آبائه، عن رسول الله صلى الله عليه وآله، قال: لما اجتمعت اليهود على عيسى عليه السلام ليقتلوه، جاءه جبرئيل عليه السلام، فرأى عيسى عليه السلام مكتوبا على جناح جبرئيل عليه السلام: «اللهم إني أدعوك باسمك الواحد الأعز، وأدعوك اللهم باسمك الصمد، وأدعوك اللهم باسمك العظيم الوتر، وأدعوك اللهم باسمك الكبير المتعال الذي ثبتت به أركانك كلها، أن تكشف عني ما أصبحت وأمسيت فيه». فلما دعا به عيسى عليه السلام أوحى الله تعالى إلى جبرئيل عليه السلام أن ارفعه إلي.

"The Jews gathered together against ʿĪsā (as) to kill him, so Jibrīl (as) came to him. ʿĪsā (as) saw written upon the wing of Jibrīl (as):
'O Allah, I call upon You by Your One, Most Mighty Name; I call upon You, O Allah, by Your Ṣamad Name; I call upon You, O Allah, by Your Great, Singular Name; and I call upon You, O Allah, by Your Great, Most High Name, by which all Your pillars have been established, that You remove from me what I have entered into this morning and evening.'
When ʿĪsā (as) supplicated with it, Allah, the Exalted, revealed to Jibrīl (as): 'Raise him up to Me.'"[2]

وقال السيد ابن طاووس: ومنه دعاء عيسى عليه السلام برواية أخرى: اللهم إني أعوذ بك باسمك الواحد الأحد، وأعوذ باسمك الأحد الصمد، وأعوذ بك اللهم باسمك العظيم الوتر، وأعوذ اللهم باسمك الكبير المتعال الذي ملأ الأركان كلها، أن تكشف عني غما ما أصبحت فيه وأمسيت. وقيل: إن هذا هو الدعاء الذي دعا به عيسى بن مريم عليه السلام فرفعه الله تعالى إليه.

"And among them is the supplication of ʿĪsā (as), according to another narration:
'O Allah, I seek refuge in You by Your One, Unique Name; I seek refuge in You by Your Unique, Ṣamad Name; I seek refuge in You, O Allah, by Your Great, Singular Name; and I seek refuge in You, O Allah, by Your Great, Most High Name, which filled all the pillars, that You remove from me the distress in which I have entered this morning and evening.'
It has been said that this is the supplication with which ʿĪsā ibn Maryam (as) supplicated, whereupon Allah, the Exalted, raised him to Himself."[3]

وقال السيد ابن طاووس: ومن دعاء عيسى بن مريم عليه السلام برواية أخرى:
«يا خالق النفس من النفس، ويا مخرج النفس من النفس، ويا مخلص النفس من النفس، فرج عنا وخلصنا من شدتنا».

"And among the supplications of ʿĪsā ibn Maryam (as), according to another narration, is:

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[1] Sayyid ʿAlī ibn Mūsā Ibn Ṭāwūs, *al-Mujtanā min al-Duʿāʾ al-Mujtabā*, section on the repayment of debts, quoting *Nathr al-Laʾālī* of ʿAlī ibn Faḍl Allāh al-Ḥasanī al-Rāwandī.
[2] Sayyid Ibn Ṭāwūs, *Muhaj al-Daʿawāt*, p. 312, quoting Saʿd ibn Hibat Allāh al-Rāwandī's *Qiṣaṣ al-Anbiyāʾ*.
[3] Sayyid Ibn Ṭāwūs, *Muhaj al-Daʿawāt*, p. 312.

‘O Creator of the soul from the soul, O Bringer forth of the soul from the soul, O Deliverer of the soul from the soul, relieve us and deliver us from our distress.’”[1]

عن أبي جعفر عليه السلام قال: «إن الله أعطى عيسى بن مريم خمس دعوات كان جبرئيل عليه السلام يأتيه بها في العشر، قال له: يا عيسى، ادع بهذه الدعوات:
أشهد أن لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، بيده الخير، وهو على كل شيء قدير.
أشهد أن لا إله إلا الله وحده لا شريك له، أحدا صمدا، لم يتخذ صاحبة ولا ولدا.
أشهد أن لا إله إلا الله وحده لا شريك له، أحدا صمدا، لم يلد ولم يولد، ولم يكن له كفوا أحد.
أشهد أن لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، وهو حي لا يموت، بيده الخير، وهو على كل شيء قدير.
حسبي الله وكفى، سمع الله لمن دعا، ليس وراء الله منتهى، أشهد لله بما دعا، وأنه بريء ممن تبرأ، وأن لله الآخرة والأولى.

Imām al-Bāqir (as) said:
“Indeed, Allah gave ʿĪsā ibn Maryam (as) five supplications which Jibrīl (as) would bring to him during the ten days. He said to him: ‘O ʿĪsā, supplicate with these supplications:
‘I bear witness that there is no god except Allah, alone, without partner. To Him belongs the kingdom and to Him belongs praise. In His hand is the good, and He has power over all things.
‘I bear witness that there is no god except Allah, alone, without partner, One, Ṣamad. He has not taken a consort nor a child.
‘I bear witness that there is no god except Allah, alone, without partner, One, Ṣamad. He neither begets nor is begotten, and there is none comparable to Him.
‘I bear witness that there is no god except Allah, alone, without partner. To Him belongs the kingdom and to Him belongs praise. He gives life and causes death, and He is Living and does not die. In His hand is the good, and He has power over all things.
‘Allah is sufficient for me, and He is enough. Allah hears whoever calls upon Him. There is no ultimate destination beyond Allah. I bear witness before Allah to that with which he has called, and that he is free of whoever dissociates himself; and indeed, to Allah belongs the Hereafter and the first [world].’”[2]

عن أبي عبد الله عليه السلام قال: في الإنجيل: قال عيسى عليه السلام: اللهم ارزقني غدوة رغيفا من شعير، وعشية رغيفا من شعير، ولا ترزقني فوق ذلك فأطغى.

Imām al-Ṣādiq (as) said:
“In the Injīl, ʿĪsā (as) said:
‘O Allah, provide me in the morning with a loaf of barley bread, and in the evening with a loaf of barley bread, and do not provide me with more than that, lest I become transgressing.’”[3]

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[1] Sayyid Ibn Ṭāwūs, *Muhaj al-Daʿawāt*, p. 312, from the material of al-Rāwandī's *Qiṣaṣ al-Anbiyāʾ*.
[2] Sayyid Ibn Ṭāwūs, *Iqbal al-Aʿmāl*, vol. 2, pp. 46–47. Also transmitted by Shaykh al-Ṭūsī in *Miṣbāḥ al-Mutahajjid*, p. 672.
[3] *Biḥār al-Anwār*, vol. 14, p. 326, ḥadīth 39

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This marks the completion of this treatise, which was brought to an end on the blessed Friday, 14 Rabīʿ al-Awwal 1448 AH, by the hand of the sinful servant of Allah, Sarim Abbas Jafri, by the grace of Allah, Lord of the worlds. May Allah bless Muḥammad and his purified progeny, and may His peace and blessings be upon them all.